

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 311.

## THE SPIRITUAL TELEGRAPH.

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The business of the TELEGRAPH is so systematized that the mailing clerk is expected to notify our patrons when the term of their subscription expires; and if money is not received, the paper is discontinued, without the knowledge of the proprietor, or any discrimination whatever.

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### PERSONAL AND SPECIAL NOTICES.

**Mr. Harris' Meetings.**  
Rev. T. L. Harris lectures every Sunday morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square.  
**Mrs. Hatch's Meetings.**  
Mrs. Cora L. V. Hatch will speak in the Brooklyn Institute, corner of Concord and Washington-streets, every Sunday afternoon, at three o'clock; and at Clinton Hall, Astor-Place, New York, every Wednesday and Friday evening, at half-past seven o'clock.

**Miss Hardinge's Lectures.**  
Miss Emma Hardinge will deliver the second and third of her series of New York Lectures at Clinton Hall, Astor Place, on the Monday and Thursday evenings of this week, April 13 and 16, at 8 o'clock. The subject on Monday will be selected by the audience, by whom questions to the medium may be propounded at the end of the lecture. Admittance to cover expenses, 10 cents.

### Spiritual Boarding House.

It will be perceived by Mr. Levy's advertisement in another column that he has removed his well-known boarding establishment from Spring-street to 231 West 35th-street. This is the oldest spiritual boarding house in this city, and from first to last, Mr. and Mrs. Levy have furnished a pleasant and agreeable home to very many of the friends from abroad, during their sojourn in New York. In their new and more pleasant location we presume they will not be forgotten.

### New Music.

"Col. Duryan's Grand March." Dedicated to the officers and members of the Seventh Regiment National Guard, New York. Composed by Thomas Baker. Published by John M. Willson, 435 Broadway. Price 25 cents.

This piece of music, arranged for the piano-forte, although but recently published, is already acquiring deserved popularity. It is an effective assemblage of harmonious sounds, set in quick step measure. We learn that it was twice encored at Laura Keane's Theater a few evenings ago, as performed by the orchestra.

"Revival Penny Music Book, for universal circulation."—Such a book, containing twenty tunes and hymns in popular use, has just been published by Horace Waters, 333 Broadway, all for the enormous price of one cent.

### Spiritualist Register and Pocket Companion.

The "Spiritualist Register" for from May, 1858, to May, 1859, is just published. Its contents are: Sixty Questions for Skeptics; Rise, Progress and Importance of Spiritualism; Ancient and Modern Manifestations; How to Form Circles, Develop Mediums, and Induce Manifestations; Number of Spiritualists on the Globe; Names and Addresses of Spiritual Speakers and Mediums; Meetings, etc. This little work is edited with great care and labor, and comprises an incomparable compend for believers and skeptics. Thirty-six pages, bound pamphlet. Mailed free of postage for five dollars a hundred; fourteen for one dollar. Address URIAH CLARK, Spiritual Clarion Office, Auburn, N. Y.

### To Correspondents.

Those friends who have ordered copies of the "Koran," and "Woodman's Reply," will be attended to as soon as we receive a fresh supply from the publishers, which will probably be in a few days.

"Ass Perrin, Royaltown, Vt."—We have not a copy left of the number you speak of.

### Spiritual Lecturers Wanted.

We have received applications for lecturers on Spiritualism from the following persons: A. W. Bostwick, Toronto, Canada West; Thomas L. Eunis, Virginia.

W. R. Hayden and wife (Mrs. Hayden being a successful clairvoyant physician and Spirit-medium) are about to visit Stoughton, Mass., on professional duties.

### BORN INTO THE SPIRIT-WORLD.

At Newark, N. J., on the morning of April 5, 1858, Kate E. Stewart, daughter of Grover C. and Jane J. Stewart, laid aside the earthly form which her Spirit had honored and sanctified by dwelling therein for a period of twenty years and six months. She possessed in an eminent degree those virtues which adorn humanity. Truthful, freedom-loving, spontaneous, kind, gentle and affectionate, she attracted around her a large circle of admiring friends, who "knew her but to love," and who, while they mourn her departure from that earthly tabernacle through which her Spirit manifested its Divine powers, nevertheless, have the glad assurance and consolation that she still lives, and continues to bless them with her loving presence.

Kate was a true child of Nature, for her heart was in rapport with the Great Divine Heart which is ever manifesting itself in the True, the beautiful, and the good. She had a full and glorious realization of the truth and bliss of Spirit-intercourse, and passed into the higher life, surrounded and cheered by her angel friends, with a serenity and confidence at once sublime and beautiful. May we emulate her many virtues, and by lives of purity and harmonious development, be found worthy of a welcome to her eternal home of light and love.

A friend subjoins the following beautiful lines:

P. D. M.

Soft as evening dew descending,  
Gentle as the close of day,  
Turned she from the cup of mortals,  
Bade adieu to walls of clay.

No vain struggles marked her exit,  
No heart-shrinking from the strife,  
For she knew 'twas but the passing  
From the portal into life.

Death, new won by angel meekness,  
Softly gazed, then kissed away  
Life and breath from nature's casket,  
Bore the gem to realms of day.

There it sparkles rich in beauty,  
Casts its living radiance down,  
Mingles with loves tears a blessing,  
Sets a star in sorrow's crown.

Bowed hearts, may this bright star ever  
Cheer you with its magic light,  
Guide and comfort in your sadness,  
Turn to day afflictions night.

**PROGRESS OF THE REVIVALS.**—The New York Tribune of last Saturday, again publishes three and a half columns of closely printed matter, showing the progress of the great religious awakening which is now pending. It would seem from this report that the excitement, taking our country as a whole, is by no means abating, but is even becoming more widespread. With the exception of Burton's Old Theater, which has been leased by the Government as United States Court rooms, the same public edifices heretofore open in this city, for prayer-meetings, are, so far as we have learned, open still, and in addition to these some two or three more, we believe, have been thrown open. The attendance, however, is perhaps in general not quite so great as formerly. owing, it is supposed, to an abatement of curiosity which attracted many at first, and also to a measurable revival of business which compels the attention of many at the appointed hours of worship.

### D. D. Hume to be Married.

At the moment of going to press, we have received the following note from a correspondent in France:

CHATEAU DE CERCAU, March 24, 1858.

Dear Sir—As it may be interesting for the American Spiritualists to know something about Mr. Hume or Home, I can tell you that, while sojourning at Rome, he made the acquaintance of a young Russian Miss, and is going to be married to her; he writes me this, under date of March 16, from Rome, intending to return to Paris about the end of April. The marriage is fixed to take place about June. His affianced is of a noble family, and possesses some fortune. He has not yet recovered his power.

Receive my best compliments. J. S. TIERMAN.

**FROM EUROPE.**—There have been two arrivals from Europe since our last issue, but the news they brought is of so little importance as to be scarcely worth publishing, even in abstract. We give, however, the following:

In France, the Minister of the Interior had ordered all the artillery in the several towns in France to be dismounted and deposited in the arsenals, on the plea that they are in such a state as to be dangerous to use, and promising they should be replaced by artillery in better condition. The impression prevailed that the guns were removed lest they should fall into the people's hands in case of a rising.

Telegrams from Madrid to the 22d ult. say that the government has presented a project for the abolition of Slavery in the colonies of Spain.

The Connecticut River is fully open and the steamers *Granite State*, Capt. King, and the *City of Hartford*, Capt. Mills, have commenced running regularly between Hartford and New York, making all the landings on the river between Saybrook and Hartford.

**DEATH OF COL. BENTON.**—Intelligence has arrived from Washington, that the Spirit of the brave old man quietly took its flight at about 7 o'clock on Saturday morning, 10th inst. At an interview with President Buchanan on Friday evening, he remarked to the latter that he died "at peace with all the world." He was seventy-six years and twenty-seven days old.

**FATAL LEAP OF A SOMNAMBULIST.**—On Saturday night, 10th inst., a young man, during a state of somnambulism, leaped from a third story window at 112 Hudson street, this city. He was afterward found on the sidewalk, in a state of insensibility, and conveyed to the Hospital, where he soon died. He was a native of Boston.

**AN ANTI-SLAVERY SPIRIT AT WASHINGTON.**—At a small social gathering at Washington, on Wednesday evening of last week, at which several distinguished gentlemen were present, and among them one or two slaveholders, a circle was formed around the table, and by the movement of the latter the Spirit of Col. Richard M. Johnson purported to be present. He spelled out the following communication: "Tell Crittenden that the doctrine which he has announced in the Senate and embodied in his amendment to the Kansas bill, will be hailed by the people of Kansas as the principles of popular liberty, and will become the rallying ground for the construction of a great national party, which will take possession of the Government within three years."

**REMOVAL.**—By reference to an advertisement in another column it will be seen that Mr. W. C. Hussey, who, during the last few months has gained a good reputation as a healing medium, has removed from Broadway to more commodious apartments in Canal-street. He has also secured the services of Mrs. J. Hull, whose healing powers are well spoken of by those who have tested them.

**RAPPING MANIFESTATIONS.**—Persons desiring test-manifestations, through the raps, will find an excellent medium in the person of Miss Sarah Jane Irish, who was one of the first rapping mediums developed in this country, after the Fox family. Her rooms are at 810 Broome-street.

A LETTER from Dr. A. C. Stiles, of Bridgeport Ct., informs us that, in consequence of the severe tax upon his system which the arduous labors of the past season have imposed on him, he shall hereafter decline answering sealed letters, or prescribing for persons sending him locks of hair, and will confine himself to treating such cases only as are set forth in his advertisement, which will be found on another page.

Domestic and Foreign Items.

**COL. BENTON DYING.**—Thomas H. Benton, now at Washington, is said to be drawing near the close of his earthly pilgrimage. His disease is cancer of the bowels, from which he can not recover. A correspondent of the *N. Y. Tribune* says: "He suffers extreme pain, and is exhausted to almost the last degree of physical prostration. But his mind is as clear and as powerful as ever, and the high, resolute, Roman spirit of the old statesman struggles with indomitable energy and fortitude against sickness and weakness, and the awful presence of the king of terrors. He dies in harness, working to the last for his country and mankind. An old and intimate friend from Missouri called on him this morning. Benton was in bed, scarcely able to move hand or foot, and not able to speak much above a whisper. But he was hard at work, closing up his Abridgement of the Debates of Congress, which he has brought down to 1850, to the passage of the Compromise measures."

P. S. Since the foregoing was put in type, the telegraph from Washington announces the demise of this great and lamented statesman.

**LECOMPTON DEAD.**—On Thursday, April 8th, the House of Representatives, at Washington, proceeded to action upon the Senate bill, with reference to the admission of Kansas on the basis of the Lecompton Constitution, when they voted to adhere to the amended form of that bill, which they had previously passed, 119 yeas to 111 nays. The people of Kansas, by this vote, will be permitted to adopt or reject that Constitution, according to a majority of votes at an election hereafter to be held.

**LATER FROM UTAH.**—The Utah mail, which left Camp Scott March 1, arrived at St. Louis on the 5th inst. The troops continued in fine health, and were awaiting the determination of their commander to proceed to Salt Lake. Colonel Johnston had a regular effective force of 1,800 men, and 1,000 animals in good condition, with a large volunteer force, and the general impression was that he would wait for reinforcements before making the attack. Communication with Salt Lake City was entirely prohibited, and little or nothing was known of the intentions or preparations of the Mormons to resist the entrance of the troops. Col. Johnston's dispatches will be forwarded immediately to Washington.

**DRUGGED AND ROBBED.**—A few days ago, a Mrs. Harrington was passing along Pearl-street, this city, when, becoming faint, and seeming about to fall, she was accosted, and taken hold of by one Alice McDonald, who pretended to sympathize with her, and led her to the house 74 Reade-street, where she met other sympathizers, and was unsuspectingly persuaded to drink some brandy for the purpose of restoring her strength. The liquor, which had been drugged, soon threw her into a profound stupor, during which she was relieved of jewelry and money to the amount of \$242. The woman McDonald and two other females, and two men were arrested on charge of having a hand in the affair.

The Lafayette and La Salle Railroad will be completed from Lafayette to Ashkum, on the Chicago branch of the Illinois Central, at an early day.

It is the opinion of many who profess to be well informed on such matters, that the prospect for peaches and other fruit has not been better for many years.

A national convention of the Young Men's Christian Associations is to assemble in Charleston, S. C., on the 17th inst.

The St. Paul, Minnesota, *Advertiser* notices the arrival on the 25th ult. of the first vessel this season. It is the earliest arrival at St. Paul ever known in the steam navigation of that section. The first arrival last year was May 1st.

Agents of the British Government have reached Baltimore for the purpose of purchasing three million feet of ship timber, cut from the mountainous regions of the Baltimore and Ohio Railroad.

The first boat from St. Louis to Nebraska, reached Nebraska City on the 16th, causing no little sensation.

A FATAL accident occurred on Monday afternoon, at the paper manufactory of Ayres & Foster, near New Brunswick, N. J. The victim was John Ayres, one of the firm—his body, by some means, becoming entangled in the machinery, by which he was instantly killed.

ABOUT eleven o'clock Tuesday night of last week, fire was discovered issuing from the flour mills owned by Henry Ramsdell, late President of the New York and Erie Railroad, about one mile south of Newburgh. The mills, with the machinery, tools and contents, were entirely consumed. The mills and adjoining dwelling cost \$25,000. Mr. Ramsdell is unfortunate. Only three weeks ago, a large barn, with eight valuable horses, carriages, sleighs, etc., was consumed by fire, the loss being from \$12,000 to \$15,000. It was thought at first, the barn took fire by accident, but now there is no doubt but that both fires were the work of an incendiary.

The *National Gazette* of Berlin states that two Jews, possessors of landed estates, recently addressed a petition to the Chamber of Deputies, in which they ask permission to vote and to be represented at the provincial meetings. The Minister of Justice promised to bring forward a bill shortly for the settlement of this question.

**MAGNIFICENT BEQUEST TO CINCINNATI.**—The late Charles McMicken has bequeathed to Cincinnati an enormous estate, the value of which can not be accurately estimated from reading the will, as the property consists, in great part, of houses and lands in various States. After making about thirty large legacies to various relatives and friends, he bequeaths the residue of his estate to the city of Cincinnati, for the purpose of building, establishing, and maintaining as soon as practicable after his decease, two colleges, and subsequently orphan asylums, for the education of white boys and girls.

**ANOTHER INTERNAL MACHINE.**—On the third inst., the Cincinnati type foundry was the scene of the explosion of a torpedo, arranged by some evil-disposed person, and which nearly cost the life of Mr. Prior E. Lee, engineer of the establishment. Mr. L. had just commenced clearing away the rubbish that had accumulated under a work-bench in the lower part of the building, when an explosion took place, severely wounding him in several places, and setting his clothes on fire. He ran up stairs, when one of his fellow-workmen dashed a pail of water upon his burning clothes, extinguishing the flames. In addition to his other wounds, the left hand of Mr. Lee was found to be so severely shattered as to render amputation above the wrist necessary. A subsequent examination showed that the torpedo that had exploded was a piece of gas pipe eight inches long, and an inch and a half in diameter that had been artfully arranged by some fiend; from what motives, no one could judge, nor could any clue be discovered leading to the detection of the perpetrator.

The War Department has issued orders for a change in the Army uniform. The present cap is to be replaced by a felt hat, in the Hungarian style, with a black plume. There is a slight change in the embellishments of the coat.

It is said that the Earl of Rosse, one of the first astronomers of the age, has given it as his opinion that the coming summer will be one of unusually severe heat, and has advised farmers to build sheds for their cattle to protect them from the burning sun. We doubt whether any hitherto discovered astronomical principles can render much reliable aid to the noble earl in framing a probable guess on a matter of that kind.

On the 5th inst. Thomas Newell, committed suicide at the corner of Vesey and West-streets, this city, by blowing his brains out with a pistol. Domestic troubles are the cause assigned.

**A SLAVE MAY FIGHT FOR HIS LIFE.**—A case of interest to others as well as slaveholders has just transpired in Vicksburg, Miss. A man named Davenport, charged with killing a slave, was convicted of manslaughter, and sentenced to seven years' hard labor in the Penitentiary. The Vicksburg *Whig* says: "This was a case of some importance to the slaveholders. The accused was an overseer, and pleaded in his defense that the slave was resisting his authority when he gave the blow causing death. We learn his Honor Judge Yeager, at the instance of the State, charged the Jury to the effect that the slave, when his life was threatened or endangered by the infliction of cruel and unusual punishment, had the right to resist even the master, and that his resistance under such circumstances would be no justification to the accused for killing him."

**FREE-SOILISM IN MISSOURI.**—At a municipal election last week in St. Louis, Mo., the Free-soil Democracy elected their whole ticket by 1,200 majority.

**PURCHASE OF MR. VERNON.**—A contract was formally entered into on the 6th inst., by the Ladies' Association for the purchase of Mt. Vernon.

**GREAT RISE IN THE MISSISSIPPI.**—Accounts received at St. Louis on the 8th inst. state that much damage has been done by a great rise in the Mississippi and Arkansas Rivers. From the mouth of the White River to the Louisiana line there are but few places that will escape being submerged. Whole cotton plantations are now under water. The town of Napoleon was completely inundated from the depth of two to ten feet. The south side of the Arkansas River had overflowed, causing immense destruction of property. The north side was comparatively safe. The river was falling, but the back water from the Mississippi extends eighty miles from its mouth.

An immense charity ball took place at the Crystal Palace, this city, on Thursday evening, the 8th inst., several thousand persons being present.

In the State Lunatic Asylum for the last year, the whole number of patients treated was 696. Of these 120 have been discharged as recovered or improved; 82 have died; 88 left improved, and ten were not crazy.

**MR. JACOB WILLIAMS, of Stormville, Dutchess county, was accidentally shot on Sunday last. He was out hunting with his two sons, aged 17 and 19. They were all seated on a fence, and as the eldest son was getting off the fence, his gun was discharged, and the contents entered his father's throat, severing the windpipe. The unfortunate man died without a word or groan.**

**IMPORTANT FROM UTAH.**—The *St. Joseph's Gazette* announces the arrival at that place of Alexander Constant, from Fort Kearney, 30th ult. Mr. Constant reports that Brigham Young had notified Col. Johnston to leave the Territory of Utah by the 30th of March otherwise the troops would be annihilated. Young had also tendered to the army sufficient provisions to last them to the States. Mr. Constant met a supply train of one hundred and sixty wagons, accompanied by four companies of troops, on the 1st inst., on the Little Blue River. He also reports the Indians all peaceable.

**ANNIVERSARY OF THE SETTLEMENT OF OHIO.**—The seventy-first anniversary of the settlement of Ohio, was celebrated at Marietta, O., on the 7th inst. The Hon. Thomas Ewing delivered the address. The only survivor of the party of forty-seven who arrived here in 1787 was present, as were also several who were born in the first block houses built in Marietta and Belpre, the three oldest living white natives of Ohio, and a large number of their descendants, and revolutionary soldiers. Speeches were made by General Goddard and others.

**A BRAVE WOMAN.**—About two o'clock on Sunday morning the 4th inst., Mr. Baker, keeper of the jail at Watertown, Jefferson county, this State, was called up to attend a prisoner who feigned to be sick. While attending to him in his cell, three other prisoners came in, bound and gagged him, picked his pocket of money and the prison keys, and proceeded to the door, expecting to escape without difficulty. Mrs. Baker, however, had heard of the rumpus, and met the fellows at the door with a revolver, and bid them proceed at their peril. Seeing her resolution, the fellows retired, and after consultation returned and threatened to beat out her husband's brains if she did not let them pass. Here came a painful struggle between her bravery and her fears for her husband's safety, but still she remained firm, threatening to shoot the first man who might set his foot through the door. The fellows faltered, and soon several resolute men of Watertown came to her assistance, for whom she had dispatched a messenger, and the prisoners were placed in irons.

**CHINOLINE has got into court in Detroit.** A suit is now pending before a magistrate's court in that city, by the husband of a lady who was refused admission to a public lecture, the price of which was twenty-five cents, which, being only tendered by her, was refused, and fifty cents demanded, on the ground that she would occupy two seats.

**THE MISSOURIANS ON SLAVERY.**—The *Alexandria Delta* is another of the Missouri newspapers that encourages the cause of free white labor in that State. Its issue of the 30th ult. has the following: "Tens of thousands of persons in the East, who never before entertained the idea, are now seriously considering the propriety of a removal to Missouri. We should not wonder if the operation of this cause (emancipation) alone should bring fifty thousand inhabitants into Missouri from the free States in one year from this date, and that two hundred thousand additional should follow from the same cause within two years."

**THE Waldenses, a clan of French Protestants, settled about a year ago upon a tract of eighteen hundred acres of beautiful prairie land in Livingston county, Ill. near the St. Louis, Alton and Chicago Railroad. A larger delegation of the same people is soon expected from Europe under the care of a faithful and devoted pastor.**

**WM. GURNEY, an alleged counterfeiter, imprisoned in the Albany jail, broke through the wall of his cell, which was eighteen inches thick, with the iron leg of his bedstead, and was operating upon the outside wall when he was discovered.**

**THERE is a project on foot at St. Petersburg for establishing a strictly overland telegraphic company with North America. The plan has been presented to the Government by a Belgian engineer, and consists in carrying a telegraphic line by Siberia, and to establish a submarine communication between Capes East and Prince of Wales, then to join the lines to those of the United States, through the territories of Russia and England.**

WHEELER & WILSON

**MFG CO'S SEWING MACHINES.**—Highest Premiums awarded, 1857, by the American Institute, New York, Maryland Institute, Baltimore, and at the Maine, Connecticut, Michigan and Illinois State Fairs. Office, 848 BROADWAY, New York. Send for a Circular.

OPINIONS OF THE NEW YORK PRESS.

We prefer them for family use.—*Tribune*.  
They are the favorites for families.—*Times*.  
Works more uniformly than the hand.—*Herald*.  
Do the work of ten ordinary sewers.—*Journal of Commerce*.  
Equal to nine seamstresses.—*Home Journal*.  
The machine for family use.—*Advocate and Journal*.  
Most honorable to American genius.—*Independent*.  
We can not imagine any thing more perfect.—*Evangelist*.  
Will give entire satisfaction.—*Observer*.  
The best ever invented.—*Christian Intelligencer*.  
In looking for the best, see these.—*Examiner*.  
Admirably adapted for family use.—*Chronicle*.  
Indispensable in every family.—*The Freeman*.  
We praise it with enthusiasm.—*Christian Intelligencer*.  
Worthy of the highest award.—*Sabbath Recorder*.  
A benefaction of the age.—*Puritan's Monthly*.  
Magical in operation.—*Mrs. Stephen's Monthly*.  
Beyond all question, the machine.—*Life Illustrated*.  
The stitch can not be unraveled.—*American Agriculturalist*.  
They maintain the pre-eminence.—*Express*.  
Saves the time and health of ten women.—*Water Cure*.  
Our household is in ecstasies with it.—*Porter's Spirit*.  
Supply the fashionable world.—*Daily News*.  
Are pre-eminently superior.—*Ladies' Visitor*.  
One of our household gods.—*U. S. Journal*.  
Unrivalled in every quality.—*Day Book*.  
Pretty, useful, magical.—*Leslie's Gazette*.  
Have no equal for family use.—*Musical World*.  
A triumph of mechanical genius.—*N. Y. Journal*.  
Combine every requirement.—*Family Magazine*.  
Vastly superior to all others.—*Golden Prize*.  
Are without a rival.—*The Pictorialist's Journal*.  
We entirely prefer them.—*Mother's Journal*.  
We can not tire in its praise.—*New Yorker*.

36417

DR. W. LEVINGSTON,

FORMERLY MAGNETIZER of Mr. A. J. Davis, but now associated with MR. A. STODDARD, whose Clairvoyant Powers as a Physician can not be surpassed. Examination and Prescription, \$3.00; all subsequent Examinations, \$2.00. An attentive and distant attendance sent a lock of hair. Terms strictly in advance. 848 Broadway, No. 7 VAN-AR PLACE, Poughkeepsie, N. Y.

STORE WANTED.

TO PURCHASE or HIRE, on or near BROADWAY, and between Courtland and Canal streets; west of Broadway preferred. Apply to CHARLES PARTRIDGE 125, Maiden Lane.

RELIEVE YOURSELVES.

**SCOTT & CO'S PILE SALVE** is a sure and positive CURE, affording INSTANT RELIEF. Price \$1 per box. For sale at the Scott College of Health, No. 6 Be-n-street, N. Y., and by S. T. Munson, General Agent for Scott & Co.'s Spirit Preparations, No. 5 Great Jones-street, New York. 848 Broadway.

J. B. CONKLIN, MEDIUM,

WILL receive visitors every day and evening, at his rooms, 489 BROADWAY. Hours, morning, from 9 to 12; afternoon, from 2 to 5; and evening, from 7 to 10 o'clock. Will visit parties at their homes by appointment. 259 Broadway.

MEDICAL AND SPIRITUAL CLAIRVOYANCE.

**MRS. BENNETT, NO. 466 COLUMBIA-ST., SOUTH BROOKLYN,** treats disease by Clairvoyance and Spiritual Impressions. Hours, 8 to 10 A. M.; 2 to 5 P. M.; also evening. 348 Broadway.

MRS. A. O. BANKER,

(LATE MISS BRADBURY)

**THE well-known Test-Medium; WM. BANKER, Clairvoyant and Trance-Medium.** Receive visitors daily at their rooms, 488 BROADWAY. Private by engagement. 349 Broadway.

DR. G. A. REDMAN,

**TEST-MEDIUM,** has returned to the City of New York, and taken rooms at 88 WEST TWELFTH-STREET, between Sixth and Seventh Avenues, where he will receive visitors as formerly. 349 Broadway.

**J. E. ORTON, M.D. DOCTORS ORTON & REDMAN G. A. REDMAN, M.D.** HAVE associated themselves together for the practice of Medicine, in all its departments. Office, 88 WEST TWELFTH-STREET, between Sixth and Seventh Avenues. 349 Broadway.

**W. A. COURTNEY. COURTNEY & PAYNE, B. K. PAYNE, ATTORNEYS AND COUNSELLORS AT LAW.** Offices, 848 BROADWAY, New York, and 9 COURT-STREET, Brooklyn. Messrs. COURTNEY & PAYNE will give their attention to the Prosecution and Collection of Claims in all the Courts of Brooklyn and New York, and the adjoining counties. By their prompt and undivided attention to business, they hope to deserve their share of the patronage of the Spiritual Public. 349 Broadway.

FOUNTAIN

**OF HEALTH,** 393 Fourth Avenue, near Twenty-eighth street. All diseases treated by Magnetic and Spiritual Agencies, through the "Laying on of Hands." Our success in the past gives us hope for the future. Clairvoyant Examinations made when desired. Office hours, from 8 to 12 A. M., and from 2 to 4 P. M. 349 Broadway. P. A. FERGUSON.

KNOW THYSELF,

**AND BE SUCCESSFUL.**—A new Chart, with a written Definition of Character, Business Adaptations, etc. Address E. F. WILSON, 393 Fourth Avenue, New York. Terms, \$2.00. N. B.—For Chart, Definition and Conjugal Adaptations, \$3.00. 310 Broadway.

SALT RHEUM

**OF 15 years, cured by Dr. S. B. SMITH'S MAGNETIC SALVE.** Mrs. C. Rogers, 91 Hester street. For sale at 77 CANAL-ST., near Church, and at Druggists. A box sent by mail, on receipt of 24 cents in postage stamp, including a pamphlet on "What Constitutes Disease?" 310 Broadway.

SCROFULA,

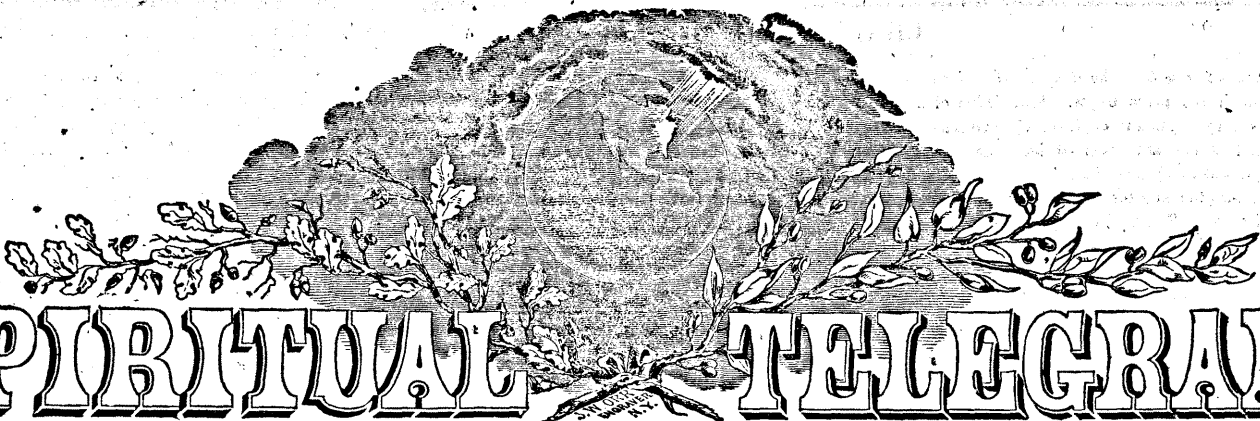
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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 311.

## The Principles of Nature.

### THE RECEPTIVE CONDITION.

It has been often said that Love is life; but the *rationale*, the philosophy, we have never seen. Let us attempt, for a moment, to obtain an idea of the reality of this truth, through a comprehension of its philosophy. It is known that the material form, not only of men and animals, but of plants also, is composed of materials first existing foreign to itself, or the life-principle that inhabits it. These materials are attracted to, and appropriated by, the life-principle continually, and entirely compose the form, or exterior man, animal, or plant. The operating life, thus attracting and appropriating congenialities, is the active love of the nature. Like almost every principle known, love may be seen to consist of two kinds or qualities, the positive and the negative. The positive is that love which flows forth, and into things and forms; the negative, that which attracts and receives the influx of the positive, and by which it, the positive, is appropriated to use. These loves correspond to the positive and negative magnetisms and electricities; and use them as instruments of communication between the visible and the invisible, the spiritual and the material. The union of the two constitutes the perfect life whereby activity is produced, generation consummated, and forms and uses ultimated. The *without* stands positive to the *within*, and corresponds to power; the *within* stands negative, and corresponds to wisdom in use. The *without* is male, the *within* female. The *without* gathers and brings the materials, and the *within* builds them into forms and uses.

From the foregoing it will be seen that men, as well as animals and plants, are *receptive* beings. This is true in all the departments of man's nature. Not only does his physical existence depend on the healthy state, and orderly operation of the receptivities of his physical form, but his spiritual life and advancement are likewise dependent on corresponding spiritual states. Whatever constitutes his whole being, save the germ-principle, the central point of vitality, round which cluster the more exterior forms of being—whatever more than this composes his being, is derived from sources external to himself.

Regarding this germ, we submit that the selfhood, the individuality, is an unity, a center-germ, complete in natural attributes, characteristics, and powers; so completely isolated or cut off from every other being that it can not become merged into, or be absorbed by, it; and that this isolation is in consequence of its perfect completeness, and entirety in and of itself, rendering any addition thereto, or removal of aught therefrom, impossible. Now it is self-evident that anything or being, that is a *complete* thing or being, can neither receive any thing in addition to itself, nor suffer the loss of any part, for this very evident reason, that any addition would render it no more itself than it already is, nor can it retain its existence and suffer the loss of any part.

We farther submit, that conscious selfhood can exist only as an indivisible unity, for a selfhood composed of independent

parts can never become a conscious unit. A multiplicity of units must ever retain their individual character, because their union with other units can not affect their identity. If the soul be composed of distinct parts, those parts are units, and can not lose their identity; neither could the soul be conscious of a oneness, because each separate part must be conscious of its own individual identity, in distinction to every other part.

The soul, or germ-spirit, is, then, an indivisible unity, perfect in its parts, and contains within itself all the powers, attributes, and characteristics of the perfect man. This germ, possessing in itself life, or the germ of life, when conditions become favorable to its action, attracts to itself, and molds into its own image, the interior and the exterior forms, and ultimates its own powers and faculties in and through those forms. Inflowing to itself, attracted by its strong affinities, the more material elements group themselves in orderly arrangement around this center, and from it derive their apparent life and power; taking form from its form, and bound to it by strong attraction.

The inner of these forms is usually denominated spirit, and is the form seen in the Spirit-sphere, the inmost germ-spirit being invisible even to Spirit-eyes, and the exterior is, of course, the ultimate form or natural body of man. These two forms, the interior or Spirit form, and the exterior or material form, possess in themselves no life nor power. All life and power manifested by them, is derived from the soul, or inner germ-spirit or essence.

Consciousness first awakes in the external form, and is taken note of by the soul, through the spirit-form or *sensorium* while, as yet, *its* (the spirit-form's) existence is not recognized. In this state the external man appears, and is recognized to be the whole being. Externals *alone* constitute the sum of his existence. The gratification of external desires and appetites constitutes the whole use of being, the whole end of life. The man is as yet purely external. The intellectual powers are not recognized, other than as physical faculties resident in the body. Hence the body is regarded as the *all* of man.

Next comes the consciousness of an intellectual being. The mind begins to recognize its own existence, in some manner distinct from the body, and in some measure independent of it. There is a consciousness of mental pleasures distinguishable from those of the body, such as arise from the contemplations of the beautiful, the sublime, the harmonious, all of which, though reaching the mind through the outer senses, become its own property, and on which it revels and luxuriates with a consciousness of its own separate enjoyment. In this state man begins to note the workings of his own mind, withdrawing within himself, and taking cognizance of, the operations of thought, of reason, of comparison, of computation, of analysis, and of all the operations of mentality. This faculty becoming fully developed, at length gains the ascendancy over the outer senses, and the man often lives an interior life, a life of intellectual activity and pleasure, ranging at will through all the fields of intellectual life; numbering and computing the stars of heaven,

measuring them and weighing them in a balance; searching back through the dead ages, and reading the records of the mighty past, written on the rocks and graven on the mountains of earth.

Still advancing, this intellectual faculty becomes so fully developed as to recognize the continued presence of the invisible world, see things not visible to the external eye, hear words spoken in the thoughts, converse with the enfranchised spirit, and stand face to face with the world of invisible potentialities.

Yet with all this intellectual strength and development, he remains profoundly ignorant of the inmost germ-spirit, the most real, essential self—the I—the identity. With *him* the *spirit-form* is the *all* of man, and the world of *spirit-forms*, the only real world. His materialism is advanced one degree inward, but it is materialism still, for it stops short of the spirit-reality, the vitality, the form, the indivisible unity, the uncompounded, unchangeable, and indestructible, central, actual personality.

With all the brilliancy of his dazzling intellect, he is as cold and lifeless as the moonlit glazier. Light has he, but not heat; brilliancy, but not life—a gorgeous, external wisdom, but not a living, vivifying love. Through the externals of his spirit he can converse with Spirits face to face, and be present in the spiritual spheres, but in the internal alone he must live. Knowledge flows in through the external senses, and is lodged in the understanding; then it is perceived and accepted by the wisdom, and appropriated by love. Then it becomes the life of the spirit; otherwise it is merely an accumulation of foreign materials, unobserved and unassimilated by the spirit, and conduces nothing to its life, strength and growth.

Man, existing in merely the intellectual sphere of being, though he may become the companion of the highest finite intellects, is without developed life, and as yet has *found* no God in the universe. Externally he may recognize his existence, but internally he has not felt him. To him the universe is a most gorgeous realm of glittering indescribable splendor, but cold and lifeless as a field of ice. His sun shines with undimmed brilliancy in skies of cloudless, hazeless, sparkling, but chilling transparency. And in this sphere of being, we suppose, exist many Spirits who have left the form, and they are unconscious or the internal germ, as much so as is the merely physically developed man of his *Spirit*-existence.

There is still necessary a farther development, a springing into activity and life of a more interior consciousness. The first consciousness is received through the most external sense—this most external sense being the first aroused into activity. Into the external senses is an influx from the ultimate or external world. The next advance of consciousness is the opening of the external senses of the spirit, and into them is an influx from the world of spirit-forms and life. The next and final consciousness is in the inmost spirit—the Divine in man, the affectional nature, the essential life. Into this the influx is from the celestial world, of the life-element, the pervading love-spirit of God. Into the natural of man the influx of life is from the external; into the spiritual of man the influx is from the spiritual; into the

Divine of man the influx is from the divine. *Knowledges* flow in from and through the plane below. Knowledge of all external things flows into the mind through the external senses, into the spiritual, and thence are received into the affectional. Knowledge of spiritual things flows into the spiritual senses, and thence is received into the affectional. External things operate on the external senses. Spirits, finite intelligences, operate on the spiritual senses—the pervading spirit of the Divine, on the Divine in man. The lower can not influence the higher, though the higher may the lower, through the instrumentality of the lower, which are midway between, or *en rapport* with both.

As the ultimate or material is the lowest, and the spiritual or intellectual is the next ascending degree higher and more interior, so the moral or celestial is the highest and most interior development in man—first the natural, then the spiritual, then the celestial. These are discrete degrees, and their developments are on their respective planes alone. The one does not necessarily follow another, is not consequent upon it. Natural development will never advance the spiritual, nor the spiritual the moral or celestial.

When the development ceases with the natural or physical, it is a sensual, animal state; when it ceases with the intellectual or spiritual, it is a brilliant, lifeless splendor; when it terminates in the moral or celestial, it is an intensely living, joyous state of radiating love, burning with an ardent bliss through the whole being.

Now as all development is from an influx of the natural element into the form, of truth into the mind, and of love into the soul, the progress of the Spirit will depend on the receptive condition of the several natures. For the several influxes—the material element, truth and love—stand ever ready and pressing for reception by man; and whenever the receptive faculties become in condition, the influx will be immediate.

The receptive condition is a state of calm passivity. Love, truth and external influences are positive to man. The recognition of truth never takes place until it (truth) flows in upon the mind, as light is not seen until it enters the eye.

We originate no truth, we create no fact. All our searching and exploring is but the effort to attain the receptive condition, to establish *rapport* with facts, and passively receive the truth. All labor, then, avails naught but to attain to the requisite conditions; all study, but to remove the veils from before the truth and our eyes, and all prayer, but to superinduce an opening of the doors of the heart to the inflowing of love and life. All antagonism of will to truth is an effectual preventive of its reception by the mind. All positivism is an effectual bar to the approach of all good. A perfect passivity is the only true receptive condition.

The receptive condition is dependent on the healthy state of the receptive organs, and on their freedom from antagonistic elements. That the influx of the sustaining material elements into the receptive organs of the physical structure, may take place, those organs must be in a healthy condition, and free from foreign and antagonistic material; there must be a state of purity, of open capacity to receive. That the influx of truth into the mind may be sure, the mind must be divested of antagonism, of prejudices, and must become cleansed, open and passive, turning ever to the truth and welcoming it cordially and in love. That the influx of divine love and life into the heart or inner spirit, may be possible, the heart must be purified from its excessive self-love, its low, sensuous desires, its intellectual pride, arrogance and self-worship, its bitterness and hate, oppression and unkindness, and all that is opposed to the divine life of universal love. It must become humble, meek, gentle, kind and truthful, with the simplicity of a child and the harmlessness of a dove; and it must turn with outstretched arms and open hands toward the Source of life and love.

Herein is the use of prayer: not to call down the notice and obtain the assistance of the Deity; not to induce his special interposition in our behalf; not to move God; but to superinduce in us the requisite state for reception, to turn to the Source of life the receptive organs of the heart, as we turn to the light the eye that we may see.

It is evident that no amount of intellectual development alone will secure the vitality and progress of the inmost spirit. Its life is love, and no amount of light can compensate for the absence of heat or life. Herein are the great majority of Spiritualists deficient: They continually cry, "Light, more light," supposing it to be the sustaining element of spirit-life, while

they neglect the development of the real spirit-vitality, love. They worship the surroundings of life and spirit, not the intrinsic realities themselves. They are right in seeking light, but not in stopping therein. But they are yet in a transition state, and the perfect shall succeed the imperfect—first light, then heat; first wisdom, then love. Enlighten the understanding, and vivify the heart; but stop not with the acquisition of knowledge. In it is not the life of the Spirit.

J. T. C.

#### MORALITY AND RELIGION.

BY D. A. G.

It has been said that "man is a miniature of the universe"—meaning, doubtless, that he contains within his material and spiritual organization, in a finite degree, every principle which the perceptive eye of man has discovered, outside of himself. This is the reason that the mind is capable of appreciating facts and principles which appear to have an existence external to it. Its relations are as universal as the universe itself. The harmony between the "universe within and the universe without" is singularly complete in a harmonious human being. Were it not so, the greatest disorder and confusion would prevail, and we, of all races of beings, would be most miserable. For example: Take away from the mind the organ of individuality, and it would be incapable of telling a pair of boots from a pair of horses. Were time entirely deficient in the mind, it would be incapacitated to discriminate between a day and a thousand years. And were the organ of tune to be destroyed, there would be no appreciation of accord or concord. An individual thus afflicted, could not appreciate the difference between a nocturnal row and a beautiful serenade. And in like manner, could we pluck from the human mind the organ of casualty, we would have no more Newtons solving the problems of rolling worlds. Planets might continue to tread their invisible path around the central sun; the whole sidereal heavens might continue to perform their wonderful revolutions; but there would be no splendor in them for man—the *why* and *how* would never cost him a thought. The reason is obvious.

The same reasoning holds good in the moral world. Were it possible, by any fiat, to rob the mind of its moral jewels, it would be like blotting out the very spheres of heaven. Justice, mercy, goodness, love and truth would be as incomprehensible as many theological dogmas are of the present day. Hence we find that man is formed in relation to every principle of morality which is taught in our pulpits, week after week. All those that have made the mind of man a study, concur in the opinion that justice, reverence, hope, benevolence, etc., enter into its moral constitution, goodness and purity being manifested in proportion as these moral elements are developed in his nature.

From the foregoing, it is evident that morality has a foundation in the principles of nature, and can not originate in man, or by the mandate of any priest or king. Therefore the existence of the "Golden Rule" does not rest on the authority of Christ, nor upon the teachings of Confucius; but it exists in, and proceeds from, the moral universe of God. It is a living, immortal principle—universal as life, and co-eternal with God.

If, then, what we denominate morality is the exercise of fixed and living moral principles of the soul, the distinction which is urged, in the theological world, between morality and religion, is a vain and fragile one, and not unfrequently attended with sad and unfortunate consequences. For instance: A moral teacher presents the principles of the Gospel for the consideration of his auditors. He urges the claims of Christ upon their undying souls. He presses upon them the necessity of believing, in order to ensure salvation, and tells them with burning eloquence the consequences of disbelieving. The pure and simple truths of morality are absorbed by the doctrine of the cross. The spontaneous flow of righteousness—the living of beautiful and exemplary lives—developing in our natures all that is lovely and admirable, and actually possessing the essential elements of true manhood—are not enough. Without believing in the "Everlasting Trinity," we can not be saved. The candid thinker admits the necessity of living beautiful lives, in order to become good and wise; he believes the historical facts which his teacher presents, but claims the right of drawing his own conclusions therefrom, or, in other words, of forging his own theories. This liberty is denied him. Heresy must not be tolerated, and the young conscientious thinker receives another literal translation of the words, "Believe, or be damned." At this the free thinker revolts; when suddenly he finds himself classed in the moral world as an infidel—an opponent of Christianity without inten-

tion. Once he was merely a free thinker—now he is a skeptic; and being constantly in the association of dissenters, his skepticism increases with his years, until he becomes the most radical dissenter in Christendom, denying even his own immortality. Thus thousands, before the revelations of modern Spiritualism, were driven into the depths of dark despair, by substituting doctrine for principle—making a difference between morality and true religion.

All doctrine is nonsensical to the purely natural being; and this is the strongest evidence of its uselessness in developing moral character. It is an off-shoot of the intellect, having no moral affinities for the superior sentiments of the soul. History sets this matter in a clear light. When the great Moral Reformer appeared upon the earth, morals were at a low ebb. The people delighted in the "law and the prophets," doctrine and hypocrisy everywhere abounded, and especially among the Jews, whose forms and ceremonies of religious worship were peculiar to themselves, and through their religious formalities they expected to merit Divine favor, and secure for their souls eternal happiness. There was no form of *genuine* worship known among them. They had more reverence for the laws delivered to them by Moses, written upon stone, than for the laws engraved by the finger of God upon the human heart. One remarkable fact, illustrative of the morals of this religious nation, is, that Christ found it exceedingly difficult to select twelve persons among them, who could understand and practice, in their everyday life, the simple principles of morality. Had doctrine and religion been essential to the development and perfection of true character, then certainly the Jews, above all other people, would have been the most advanced.

One of the most remarkable facts in the life of Christ is the entire absence of doctrine in his teachings. He ignored all mere forms of worship, and told the people to worship "in spirit and in truth." This is the reason why he was not understood. How beautifully was the religion of Christ illustrated when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." A better example of morality could not have been obtained. The principles of goodness, justice, love and truth, have a spontaneous activity in these little souls; and in all their actions with each other they manifest primitive purity. The purity of their nature excites universal admiration, and its virtue is not called in question by any one; yet there is no doctrine in its nature—it knows nothing about the "Thirty-nine Articles," nor of the theories which theologians have discovered in Holy Writ. What relation does *reverence* sustain to the Trinity? or *justice* to the atonement? or *benevolence* to the doctrine of the cross? or *goodness*, which is the sum of all the moral elements, to any doctrine or mere form of religious worship known among men? In point of principle, the relation is remote indeed; and if Christians would candidly consider the foundation upon which all science and true moral philosophy rests—use a little more of the light of Nature to interpret revelation—the anarchy of opinion in the religious world would soon be swept away; harmony would take the place of discord, peace and good works for enmity and wrong-doing, and the race would soon be developed into harmonious relations, and the benefits of *universal Christian fellowship* would be realized on earth, and appreciated by the immortals of other spheres.

#### REMARKABLE SPIRITUAL TRANSITION.

MESSRS. EDITORS:

Being in conversation, not long since, with a gentleman of intelligence and undoubted veracity, the latter related to me the following instance of temporary ascendancy of the Spirit over the physical nature.

He was "dangerously" ill of a fever—typhus I believe—and as his disease increased in intensity, his Spirit acquired the power of separating itself from the body, over which it watched with as perfect ease as if they had never been united in the same existence.

A dear friend also lay ill of a similar fever, a mile or two from him, and being attended by the same physician, Mr. J. (my narrator) regularly inquired every morning "how he was getting on," to which the doctor invariably replied that he was "better," speaking in a tone intended to confirm the words. Upon the tenth night of this friend's illness, Mr. J. was noticed by those in attendance upon him, to suddenly assume a cold and lifeless aspect, in consequence of which, great fears were entertained respecting his recovery. His own account of the matter is this:—"I felt myself—that is my spirit—to be so forcibly drawn toward my sick friend, that deserting my own tenement, I took my flight thither. Untrammelled by external circumstances, I

found myself amid a circle of weeping friends, and just in season to catch the last struggle of the dying man. I lingered during the brief silence that followed, but the first movement toward preparing the corpse for burial was the signal for my departure and return. How this was accomplished is a point on which I am utterly ignorant; but I soon became conscious that powerful friction was being applied to my person, and was told that I had fainted."

The following morn, Mr. J. asked in a feeble voice concerning the health of his friend, and was answered, "Better—decidedly better."

"He is dead," responded the sick man; "I saw him die last night at ten minutes past eleven."

"It is true that he breathed his last at that moment," whispered the doctor to Mrs. J., "but we must not speak of it to him."

During the three subsequent days, Mr. J. grew rapidly worse, and was finally said by the physician to be dying; an hour, or at most, two, it was thought, would terminate his earthly mission.

"Nothing that transpired during that brief period," says he, "has ever escaped me, nor have I even lost any portion of the vividness of the first impression. I stood at the foot of my couch—distinctly saw my own body lying helpless and speechless—felt, rather than heard the words, 'He is dying'—beheld the unfeigned grief, the fast-flowing tears, the convulsive shudder with which my wife bent over my earthly tenement, vainly entreating for one last word—watched my little ones as they clung with terror undefined, but powerful, to their mother's garments. The physician, my brother-in-law, shed a few manly tears. Some neighbors stood about, and occasionally the door opened and closed for a noiseless entrance or exit.

"All this time I was annoyed that every affectionate attention should be bestowed upon the inanimate matter that had composed my body, while my actual presence was wholly unrecognized. At length it was proposed that a messenger should start immediately to inform my mother and relations of my decease, the distance to be accomplished being about five miles. I was instantly possessed with a yearning desire to announce to them my own death, of which I had not a doubt; and immediately I was at the old homestead, within the large familiar room, with its deep broad fire-place, its polished hearth, its round table and cane-bottomed chairs, where I had played in childhood. It was late at evening, but my aged mother and two sisters were still at their sewing and knitting, now and then speaking of me, and measuring the probabilities of my recovery. Tears rolled over the cheeks of my venerable parent as she said:

"I can not sleep till we hear from my poor son. God forbid that he should die, and yet, I believe that we shall hear of his death before morning."

"Then I strove to make my presence felt, to reveal to them the object of my visit, but on every side there seemed some barrier to my communication with them, and one by one they relinquished their labors and retired to their beds, utterly unaware of my intrusion. I was subdued by an indescribable sadness on account of my failure. From that moment till the reunion of my Spirit and body, some hours after, I was pronounced DEAD—my memory took no note. Since that brief spiritual freedom, I have never been able, even for an instant, to escape the grosser bondage of the physical, and therefore attribute the whole to some peculiar effect of the disease upon a highly susceptible organism."

Univ. Calum.]

M. L. SWEETSER.

#### VISIONS AND DREAMS.

The following is from the "Philosophy of Sleep," by Macnish: "A sufficiently striking instance of such coincidence occurs in the case of Dr. Donne, the metaphysical poet. Two days after he had arrived in Paris, he was left alone in a room where he had been dining with Sir Robert Drury and a few companions. Sir Robert returned about an hour afterward. He found his friend in a state of ecstasy, and so altered in his countenance, that he could not look upon him without amazement. The Doctor was not able for some time to answer the question, *what had befallen him?*—but after a long and perplexed pause, at last said, 'I have seen a dreadful vision since I saw you; I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms. This I have seen since I saw you.' To which Sir Robert answered, 'Sure, Sir, you have slept since I went out; and this is the result of some melancholy dream, which I desire you to forget, for you are now awake.' Donne replied, 'I can not be more sure that I now live, than that I have not slept since I saw you; and am as sure that at her second appearing she stopped, looked me in the face, and vanished.' It is certainly very curious that Mrs. Donne, who was then in England, was at this time sick in bed, and had been delivered of a dead child, on the same day, and at about the same hour, that the vision occurred."

"At Newark upon Trent, a curious custom, founded upon the preservation of Alderman Clay and his family by a dream, has prevailed since the days of Cromwell. On the eleventh of March, every year, penny loaves are given to those who apply for them, in commemoration of the Alderman's deliverance, during the siege of Newark by the Parliamentary forces. The origin of this bequest is singular. During the bombardment of Newark by Oliver Cromwell's forces, the Alderman dreamed

three nights successively, that his house had taken fire, which produced such a vivid impression upon his mind, that he and his family left it; and in a few days the circumstances of his vision actually took place, by the house being burned down by the besiegers."

"Dr. Abercrombie relates the case of a gentleman in Edinburgh, who was affected with aneurism of the popliteal artery, for which he was under the care of two eminent surgeons. About two days before the time appointed for the operation, his wife dreamed that a change had taken place in the disease, in consequence of which an operation would not be required. On examining the tumor in the morning, the gentleman was astonished to find that the pulsation had entirely ceased; and in short, this turned out to be a spontaneous cure. To persons not professional, it may be right to mention that the cure of popliteal aneurism, without an operation, is a very uncommon occurrence, not happening, perhaps, in one out of numerous instances, and never to be looked upon as probable in any individual case."

The same author adds, "the case of Mr. M—, of D—, is one of extraordinary coincidence. This gentleman dreamed one night that he was out riding, when he stopped at an inn at the road-side for refreshment. Here he saw several people whom he had known some years before, but who were all dead. He was received kindly by them, and desired to sit down and drink, which he accordingly did. On quitting this strange company, they exacted a promise from him that he would visit them six weeks from that day. This he promised faithfully to do; and bidding them farewell, he rode homewards. Such was the substance of his dream, which he related in a jocular way to his friends, but thought no more about it, for he was a person above all kinds of superstition. The event, however, was certainly curious enough, as well as melancholy; for six weeks from that very day on which he had engaged to meet his friends at the inn, he was killed in endeavoring to spring his horse over a five-barred gate."

#### RHYMES AND CHIMES

##### ON THE SIGNS OF THE TIMES.

If sacred truths in rustic rhymes  
Can be arranged to hit the times,  
And light convey,  
Why should elders cry "forbear!"  
Or why should doggerel writers care  
For what they say?

Self-righteous saints, mere fancy birds,  
May all despise these simple words  
From Rustic's pen;  
Whose chief desire is not to please  
The modern Scribes and Pharisees,  
But better men,

Who listen to the Master's voice,  
Which makes the simple hearts rejoice,  
And rattle shake;  
Which sent the power of truth, and broke  
Sectarian trammels when he spoke,  
As no man spake.

Had all the works the Master wrought  
Been written down, and all he taught  
From shore to shore,  
This generation would at least  
Receive him as the great high priest,  
And want no more.

For all mankind was he employed,  
Who conquered death, and hell destroyed,  
And every fetter.

Who was to come some future hour  
To scatter light by Spirit-power,  
And kill the letter.

Who runs can read the times at hand,  
When he will come and take command  
Of Church and State—  
Of all who compass land and sea,  
The modern Scribe and Pharisee,  
The small and great.

Then man will fill his mundane mission,  
And grasp great truths from intuition,  
Or inspired preaching.  
The stones and trees will then cry out,  
The D. D.'s know not much about  
Creation's teaching.

Then inspiration from above  
Will teach mankind that God is love,  
Who made us all—  
That man invented a perdition  
For his brother man, by the tradition  
Of the fall.

Who can be with such dogmas crammed,  
That little children can be damned  
To endless screeching?  
Alas! they must be stupid gulls  
Who pave their hell with babies' skulls,  
Or heed such teaching!

Who can peruse the Master's teaching,  
And make it square with modern preaching,  
About the babies?

To children was his blessing given,  
Because they were the heirs of heaven—  
No ifs or maybes.

Some eighteen centuries ago,  
Truth overturned all forms below,  
Of man's invention;

When children could instruct their teachers,  
As little children do our preachers  
In contention.

Not for truth and justice too,  
But for "anise, mint and rue,"  
Are they hearty.  
Not for practice of the right,  
But for theory they fight.  
And for party.

Truth can but cross the beaten track  
Of bigot, or the party hack,  
In fair debate  
Though sure to triumph in the end,  
It seldom finds an earnest friend  
In Church or State.

In friendship, love, and truth are given,  
The highest attributes of heaven,  
To finite man.  
Then live in friendship with your race,  
In love and truth, if you'd embrace  
Your Maker's plan.

By king and priest-craft truth was slain  
And crushed, but to revive again,  
No more to fall;  
Rising from this mundane sod  
To prove a future, and that God  
Is all in all.

When truth prevails no doggerel rhymes  
Like these will chronicle the times  
Of false profession.  
No manuscript or printed chart,  
Or law unwritten on the heart,  
Will help progression.

Then every trammel will be broke,  
And man will not his brother choke,  
Or try to kill;  
Then truth, instead of pious slang,  
Will be our motto, as we gang  
Up Zion's hill.

How beautiful and how sublime  
That hill becomes, the higher we climb,  
By sovereign grace!  
No royal passage can, or will,  
Be chartered o'er that tow'ring hill,  
For any race.

The Orthodox all stand aghast  
Whene'er they read the "first are last"—  
If they read at all—  
To hear our babes hosanna sing  
To one high Priest, one Judge, one King,  
In nature's hall.

We read Isaiah, and heed his plan—  
Indorse no creed, but cease from man,  
And trust in God  
For inspiration from the spheres,  
To guard against all slavish fears  
Of Satan's rod.

As lightning shines from east to west,  
Lo, light has come with power—and blessed  
The human race.  
Though theologians don't believe it,  
The time will come when they'll receive it,  
By sovereign grace.

So nature's clock now ticks so fast,  
It indicates the third and last  
Great overturn!  
Lo, when it strikes the final hour,  
Despots will leave their mundane power,  
And stoop to learn!

Like old Belshazzar, still they go it,  
Blind as Scribe or rustic poet—  
Know nothing as they ought to know it,  
Of the fall.  
Alas! they are a blind concern,  
Who can't the sign of times discern,  
And think there's nothing new to learn,  
But know it all.

No doubt they will, some centuries hence,  
With stupid dogmas all dispense,  
To study man and common sense,  
In Nature's book.  
One temple in all space they'll find,  
Where pews are free for all mankind;  
The rest will all be left behind,  
And all forsook.

The great awakening at this hour  
A prelude is of Spirit's power,  
Before a pentecostal shower,  
To bless our race.  
The lame will walk, the blind will see,  
The dumb will talk, and children be  
Instructing Scribe and Pharisee,  
By God's free grace.

The sick will be relieved indeed,  
By true believers, who can read  
What Mark once said;  
By him who spake as no man spake,  
Who heaven and earth in time will shake,  
And raise the dead.

Unto immortal life and youth,  
Not by his blood, but by the truth  
Of sovereign grace—  
Annulling forms and mere profession,  
Ushering in the true progression  
Of the race.



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 17, 1858.

#### HOW SHALL WE ARRIVE AT TRUTH?

The existing diversities of opinion on almost all subjects of human thought, such as politics, philosophy, science, art, and especially religion, can not but strike the enlarged and harmony-loving mind as a great evil, and one which if it does not originate, at least very greatly aggravates numerous other evils which afflict our race. The inquiry, therefore, What are the grand causes of these diversities, and what is the path by closely following which the minds of men may always arrive at truthful, and hence harmonious and unitary conclusions, is one which must possess the deepest interest to the true philosopher and philanthropist.

The great evil referred to originates, in a great measure, we think, in a radical defect in the common modes in which men receive their impressions. On some particular subjects, and those, too, sometimes, of the highest importance, a large portion of mankind have no original and independent thoughts of their own. They content themselves simply with impressions entailed upon them as sacred, by their ancestors, without for once inquiring into the validity of the authority on which such impressions are based. They thus thoughtlessly and tamely submit to be chained to the marble monuments which creed-makers and ecclesiastical councils of former and darker ages have erected to perpetuate the memory of their own spirit and their own crude thoughts. The opinions of such persons are really dependent upon the fortuitous circumstances of their birth, and the consequent influences to which they were subjected in their childhood. If they had been born and brought up in Constantinople, they would have been Mohammedans, or if on the banks of the Ganges, they would have been devout worshippers of Brahma, Vishnou, and Siva, and so of the influence of any other circumstance of nativity and early education.

But not to dwell upon this source of diverse, and hence erroneous impressions, we proceed to consider another important source of the same evil, as consisting in the very *superficial* and *sensuous* mode generally prevalent, of observing all physical and mental facts and phenomena. Exteriously viewed, facts and manifestations, even of a comparatively plain character, often wear as many different aspects as there are different minds to view them, or different circumstances under which they are viewed. The inferences derived from these facts and phenomena are of course correspondingly different, though each person will be sincerely and most firmly convinced of the truth of his own inference, and of the falsity of all inferences which differ from his.

Such, then, being the grand sources of the antagonisms and consequent errors both of thought and action, existing in the world, the important question arises: How are these evils to be remedied? and in what path must we travel in order to arrive at generally truthful, harmonious, and unitary conclusions on all subjects? We are aware that this question covers a vast amount of ground, but if the reader will look at it carefully he may find the answer to it much more simple than he anticipates. It may be presented in a simile which will represent the false as well as the true mode of investigation. Suppose the traveler in a northern clime perceives a cluster of shaggy vegetation protruding through the deep and frozen snow, and is desirous to investigate this phenomena in vegetable existence. We will suppose him to be an extreme representative of that class of persons who believe nothing but what distinctly addresses itself to the senses. Seeing that all those vegetable forms are *distinct* from each other, and that no connection is *apparent*, he concludes that no connection exists, but that they are absolutely distinct and separate plants, bearing no relation to each other, and having nothing in common—a conclusion which to the *merely* sensuous observer would be confirmed by the variety of their external *shapes*. With these impressions, suppose this man desires either to cultivate or to destroy those vegetable forms; he will if en-

tirely true to his merely *exterior* and sensuous mode of receiving impressions, address himself solely to the exterior forms as they appear above the snow. If his desire is to destroy them, he will simply cut them off even with the surface through which they protrude; or if on the other hand he desires to make them grow more thriftily, his mode of treating them will be equally external. For the moment he begins to inquire about their invisible roots, or whether they may not be all connected with one common trunk and one common root, he abandons the merely *exterior* and *sensuous* method, and adopts another and a totally different process of seeking and receiving impressions.

Here, then, is a fair, though we grant an *extreme* representative of that large class of minds which rely for their impressions almost exclusively upon the evidence of their senses. They view facts disconnectedly, conceiving very little of their relations to each other, or of the laws by which they are governed; and by different minds of this class even the *facts themselves* are viewed differently. And their measures for the cultivation of the desirable, or for the destruction of the evil, conditions existing in society, are as superficial, unwise, and entirely powerless as were the measures of the man we have supposed, with reference to the cluster of vegetation. Here, then, we have a fair representative of one great cause of the diversity of opinion existing in the world, and of the utter impotency of any generally prevailing religious doctrine, code of civil laws, or existing social institution, to guide the general mind harmoniously into truth.

But to change the illustration, we will suppose that this same cluster of vegetation is viewed by a mind who pays little regard to mere external appearances, but is disposed to look into the invisible essences, causes, and principles of things. To him the diversity of the merely external *shapes* of these vegetable productions, imports little or nothing beyond the mere fact of an *entity*; and even their manifest disconnection upon the *surface* is no sure evidence of a disconnection beneath the surface through which they protrude. He therefore forms no decided opinion as to the nature of those vegetable manifestations, their relations to each other, or as to any measures which should be instituted with reference either to their cultivation or extermination, until he can trace the external forms to their internal causes or *roots*. Therefore gradually removing the snow which conceals all but their extreme ends, he finds that they one after another converge in one common trunk having one common root, and that they indeed belong to one and the same tree. He now understands their nature and their relations to each other, and also the principles which govern them, and the resources upon which they all depend for existence, as he could not have understood them before; and he is now able to proceed *understandingly* in any measures he desires to institute in any way affecting them. If he perceives that the tree is one that produces evil fruit, and should hence be destroyed, he does not commence the work by lopping off or suppressing the growth of the extreme branches, but lays his axe at the *roots*. If the tree is such as will bring forth good fruit, his efforts to make it produce more abundantly will also be applied at the *roots*.

Now there is no established form or condition in Nature, human society, philosophy or theology, which does not involve within itself the principles of the *tree*, having its roots, its trunk, its branches, its leaves, its blossoms, its fruit. The Universe as a *whole*, both natural and spiritual, indeed, involves the same principle, and so must all its definite and corresponding parts. And in order that we may obtain the truth in reference to the nature, relations, and principles of things existing in the world and in human society, or in reference to *any* subject of human contemplation and inquiry, we must pursue a course analogous to that which we have supposed this latter individual to have pursued with reference to the cluster of vegetable forms which only *superficially* appeared. We must commence with the external and tangible *fact*, and trace it to its interior and invisible causes and principles of existence, being careful to lose no link in the chain of inquiry. In that way the nature of the fact itself, and its relations to other facts, may be understood, as it could not be understood by a merely external view: and the additional knowledge in relation to the nature of the fact will lead to additional knowledge of interior principles; and so proceeding alternately from externals to internals, and from internals to externals, making the one a test of the other, the investigation may go forward until the *whole* truth shall be absolutely and positively known.

By carefully pursuing this mode of reasoning, while humbly and reverently holding ourselves in that "light that lighteneth every mind that cometh into the world," the truth with reference to all important subjects of inquiry may be obtained in an absolutely reliable form by every intelligent mind; and not until men generally forsake their attachment to the merely sensuous processes, and adopt this mode of investigation, will there be any general harmony in the conclusions to which they will arrive.

We should add that another important element of true reasoning is a due regard to *correspondences*. We mean, of course, correspondences in the different degrees of the development of interior and eternal principles, and not in mere external and evanescent forms. These correspondences run through the whole Universe, from the very roots of the great Tree of creation to the unfolding of its highest and ultimate productions. And by arriving at an adequate knowledge of the interior nature of these principles in any stage of their unfolding, we obtain a measuring line by which all other things may be estimated and their general principles understood.

If the reader will peruse the foregoing with care, and patiently and thoroughly reflect upon it, the principles we have therein endeavored to present may assume an importance which the merely superficial reader would not even think of. Suffice it to say that there is no department of human thought or action, individual or social, to which they may not be applied with profit; and that their general practical application is absolutely essential to general human elevation and harmony, and to the reform of the world.

#### SPIRITUALISM IN TROY.

The subject of Spiritualism recently came up for discussion before the Young Men's Association, at the Troy Lyceum, but it was found to be fraught with too much importance for the time limited by the rules of the Association, and the discussion closed before the subject was disposed of. The interest, however, had become so great that the discussion was continued under other arrangements, and has been under consideration there for several weeks. The spiritualistic side of the question has been ably presented, and many converts have been made, while those on the opposite side seemed to spend their time and substance chiefly in galvanizing the *bogus*—the manufactured—Spiritualism of the secular press into real Spiritualism. They seemed not to have learned that these editors merely pander to their ignorance, superstition and folly, instead of instructing them in the living, progressive facts and truths of the times. Many otherwise rather bright men, suppose the facts and beliefs in Spiritualism are what the secular press and the pulpits have misrepresented them to be, and that Spiritualists are silly enough to give heed to such nonsense. But those who debate the subject with Spiritualists, find, as they did in this case, that they have been deceived, and are mere novices on the subject.

In the course of this debate it was very truly said that Spiritualism had modified the tone of the pulpit and the press, and that many preachers and editors, (whose pride of opinion did not keep them silent), were veering round to meet the spiritual demands of their patrons. The editor of the *Troy Times* seems to consider himself alluded to by such remarks, and comes out in an article of more than three columns in length, defining his position. He concludes by saying, "that he thinks it is a delusion which had better not be discussed, and that he has kept silent on the subject because he did not wish to say anything which everybody did not already believe, since such sayings might wound the sensibilities of some of his friends and patrons." He says, "Settled conviction gives the mind great facility in believing the reality of what we anticipate." This is meant to be a sensible remark, but our neighbor is on the wrong side of it to support his position. Who had settled conviction concerning these spiritual phenomena, or who anticipated them? And who had settled convictions that they are unreal? Nobody believed in the genuineness of the phenomena until repeated demonstrations outweighed their predilections.

The gist of our contemporary's three-column article, is comprehended in the following questions which he puts: "Do your phenomena, if true, call for, and prove the existence of, a Spirit conclusively?" "Would not the same process of reasoning that proves it to be a Spirit, prove it to be a mermaid, a sea-serpent, or a comet?" The pertinency of the last question depends on what the mermaid, sea-serpent and comet can do, or are in the habit of doing. If our neighbor of the *Times* is living in as

close proximity to mermaids, sea-serpents and comets as he is to other maids and men—has seen them write—has talked with them, handled them as much, and knows them to possess and express all the human characteristics, and that they claim to produce these phenomena—we give it up, and admit that the mermaids have it—that they live hereafter, though other maids may not. But if other maids as well as mermaids claim to live and produce some of the phenomena, we shall not predicate the conclusion that mermaids are truthful, because other maids sometimes fib and deceive men. We must judge of the veracity of these maids by an equal observation and experience in this, and at present we must confess our neighbor seems to have the advantage of us; he talks about maids and other creatures with which we have no experience.

But let us seriously consider the former question, "Do your phenomena, if true, call for, and prove the existence of, a Spirit conclusively?" On this question we feel at home, and answer it straight out, "Yes"—that they as conclusively prove the existence of Spirits as our neighbor of the *Times* can prove his present existence. Spirits demonstrate their existence to all the natural senses of men on the earth, as conclusively as one man can demonstrate his existence to another man. They manifest themselves physically and mentally; they write and speak to mortals; relate their history and the incidents of their lives, and disclose their own secret acts, and refer us to evidences of such acts. They present themselves in visible, tangible form, and furnish as much and the same evidences that they exist and communicate with mortals as neighbor John M. Francis, of the *Times* can furnish that he exists. We are willing to play the part of Moses and Aaron with our neighbor as Pharaoh, in the production of evidences of the existence of Spirits, while he exhibits his proofs of the existence of mortals; and all the evidences our neighbor shall furnish of his existence, we will duplicate in respect to the existence of Spirits.

#### MRS. HATCH'S LECTURES.

DISCOURSES ON RELIGION, MORALS, PHILOSOPHY AND METAPHYSICS. By Mrs. Cora L. V. Hatch. New York: Published by B. F. Hatch. Pp. 372. For sale at this office. Price, \$1.00; postage, 18 cents.

This book, which has been several times referred to as in the course of preparation, has at length made its appearance. It contains, beside the prefatory and incidental matter, twenty discourses, on the following subjects:

I. Why is man ashamed to acknowledge his alliance to the angel-world? II. Is God the God of sectarianism, or is he the God of humanity? III. The sources of human knowledge. IV. The beauty of life, and the life of beauty. V. "Come now! let us reason together," saith the Lord. VI. Modern Spiritualism. VII. Are the principles of phrenology true? VIII. Light. IX. Jesus of Nazareth. X. God alone is good. XI. The sacrificial rite. XII. The love of the beautiful. XIII. The Gyroscope. XIV. The moral and religious nature of man. XV. Spiritual communications. XVI. On Christmas. XVII. Creation. XVIII. Total depravity. XIX. The religion of life. XX. The life of religion. Answers to Metaphysical questions. The spheres.

In the introduction, written by Dr. Hatch, the following is said biographically and historically, concerning the medium through whom these discourses were uttered:

Mrs. Cora L. V. Hatch, who was the means of conveying to the world the thoughts contained in this volume, was born in the town of Cuba, Alleghany county, New York, the 21st day of April, 1840. Thus a part of these discourses were delivered before she was seventeen years of age. Her literary or scholastic attainments are such as she was able to procure in a rural district of the country, antecedent to her tenth year, at which time she became an intranced speaker. Up to that period she had no knowledge of spiritual intercourse. One day, with slate and pencil in hand, she retired to compose a few lines to be read in school; and while seated, lost her external consciousness, and on awaking she found her slate covered with writing. Believing that some one had taken an advantage of what she supposed to have been a sleep, she carried the slate to her mother, and it was found to contain a communication from Cora's maternal aunt (who had departed this life some fifteen years previous), and addressed to Mrs. Scott, the mother of Cora. During her eleventh and twelfth years she was controlled by a Spirit calling himself a German physician; and her success, during that time, as a medical practitioner, was very remarkable. Although she has never given the science of medicine a moment's reflection, the most philosophical, general, and at the same time the most minute, descriptions of disease, its cause, pathology, and diagnosis, which I have ever listened to, have been given by her; and my experience in this department is not very limited.

At the age of fourteen she became a public speaker, and even at that early period of life manifested powers of logic and elocution which would have done honor to mature minds, and to which but comparatively few ever attain.

Mrs. Hatch is unquestionably one of the greatest prodigies of the age; and though her natural abilities are undoubtedly of a superior order, yet considering her youth and her limited educational advantages, the production of the present volume of impromptu lectures can not be rationally accounted for, as it seems to us, without admitting their claims to an origin in an invisible and independent source of intelligence which found an outflow through her brain and organs of speech. But while

admitting the beauty of diction, the apparent subtlety of logic, and the Circean charms of rhetoric which are manifest on almost every page as perused by the external mind, we must be permitted (for reasons which we may give when called upon), to express a doubt whether a strict and severe analysis may not resolve many of the attractive features of these lectures into polished assumption, and siren-music. As a phenomenon significant of great and important truths, Mrs. Hatch may be studied with great interest and profit; but while her lectures, from their own intrinsic substance, may minister useful aid to minds in certain stages of inquiry, we question whether the great heart-wants of humanity will not be left to derive their satisfactory supply of nourishment from other quarters. At least we must be permitted to say that whilst there is much in the general tone and spirit of these lectures that is eminently calculated to cause the general reader to feel complacently in respect to himself, and to any moral or religious condition he may find himself occupying, we have found in them little of that conscience-searching doctrine, the preaching of which once caused Felix to tremble, and which in Pentecostal times impelled thousands to cry out "What shall we do to be saved?"

#### Is Angel Communion disorderly?

Certain of our Swedenborgian friends have affirmed with much confidence and pertinacity, that any open communication between this world and the invisible spheres would necessarily be disorderly; and upon the basis of this idea, they discountenance and discourage all existing commerce between this world and the other. However disorderly such inter-relation may become in the hands of evil-disposed persons, and others who are not prepared for it, the testimony of Swedenborg himself may be cited to prove that the angels, in his time, contemplated with joy that future condition of humanity which would admit of their having communication with mankind on earth, and that they, therefore, did not consider this communion as necessarily disorderly. Thus, in his *Spiritual Diary*, No. 206, he says:

"To-day, by a certain abstract thought, something ascended to the angels, by which they were moved, and at which they were surprised, and thus they spoke with me through others. 1747, Oct. 13, o. s.—Nor are the angels willing to know what is transacted on earth, because they know that everything (as to the Church) is perverted and devastated; wherefore they desire that the kingdom of God Messiah may come, hoping that thus a communication may be opened between them and mankind."

This shows that it was at least the opinion of the angels that when "the kingdom of God Messiah" was established, and hence in proportion as it is established, a free and open communion between them and humanity would exist as a normal condition.

#### Conversion of Orville Gardner.

Orville Gardner, otherwise called "Awful" Gardner, related the circumstances of his recent conversion, some evenings ago, in the Methodist Church in Greene-street. After having been seriously agitated in his thoughts, for several days, concerning the commencement of a new life, he was invited by a friend, one day, to ride with him, on horseback, from Portchester to White Plains. What occurred on his journey we give in his own words, as follows. The true and experienced Spiritualist will understand it without farther comment:

"I was riding along, singing a hymn, and in an instant I felt as though I was blest. I am sure that I gave up my soul and body. The first thing I knew, God spoke peace to my soul. It came like a shot—it came like lightning when I was not anticipating it, and the first thing I said, 'Glory! God blessed me.' My friend said he knew it; he felt the shock, too. We rode against a stone fence two or three times, and came near tumbling on the ground. The change was surprising; the trees looked as if they had been blessed; everything appeared to have been blessed, even the horse and wagon. I felt strong, I could almost fly. Glory to God, this religion is good! The Lord has blessed me ever since. My faith to him grows stronger every day. I would face all the people that God ever put on the earth, and tell them all I am bound for heaven. My heart says, see the sinner; I say, I will go pray for him. Everything is pleasing. I love those I used to hate."

#### The Hutchinsons.

This family of singers are in the city, delighting the public with their songs. They will probably remain several days, and we advise everybody, and especially those unstrung or out of tune, to go and hear him. We have heard many persons bellow, scream and agonize, and call it singing; but this family sing with the heart and understanding, and seem to vibrate more chords in human nature than any body we have ever heard.

#### Spiritual Revivals.

We are in daily receipt of letters from different parts of the country, informing us that the interest in Spiritualism is increasing with a rapidity fully equal to the spread of religious revivalism. Such a result is just what we might confidently look for. You must first convince a man that he has a soul before you can induce him to consider its present condition, or inquire into its future destiny.

THE LAST SACRIFICE.—The *Tribune* on revivals, with Greeley left out!

#### NEW YORK CONFERENCE.

SESSION OF APRIL 6.

Prof. Wessr, of Philadelphia, submitted the following question for discussion: "Are the claims of Apollo of Delphos equal to those of Jehovah of the Jews?"

Prof. Wessr stated that he had recently perused a small work written by Plotinus and Proclus at the opening of the third century, in which many startling facts were related of the manifestations of Apollo through the Delphic Oracle. These authors were favorable to the claims of Apollo, as were many other writers cotemporary with them. Celsus and Porphyry, who were Platonic Spiritualists, were so fully persuaded of the superior manifestations through the Oracles, that they wrote against Christianity, and charged its converts with leaving the larger for the lesser light. Apollonius, who prophesied with remarkable accuracy, was esteemed by some to have been equal with Jesus. Jehovah's power or knowledge was extended to the perception of the number of hairs in man's head; while of Apollo, it was affirmed through the Sybil that he could count the sands in the sea. The Delphic worshippers had a spiritual perception of man's future existence, as we read that Emelius consulted the Oracle in relation to the soul of Plotinus. Thomas Taylor, a ripe scholar of the last century, who translated the works of Iamblichus, relating to the mysteries of the Egyptians, and also extracts from Plotinus and Proclus was so favorably impressed with the claims of Apollo as to publicly avow his faith in the Platonic philosophy.

Dr. ORTON said: It is undoubtedly true that the answers given at Delphos originated from the same source as those received by the ancient prophets. They were equally marvelous, as they were equally spiritual, at least in kind, though not in degree. We should never forget that the spiritual world is, like our own world, occupied by good and bad Spirits, and hence a communication from the Spirit-world is to be judged by its intrinsic merit, and not alone from its assumed source. A careful study of ancient mythology, and the theologians of all nations and ages, has satisfied me that all religions have been alike in their central requirements. The need of salvation is clearly acknowledged by all, and each points out the certain means whereby ultimate happiness can be obtained. Whether we consult the pages of India, Eastern Asia, or Egypt, we shall find these central ideas conspicuous. God has always manifested himself to nations in precisely that degree which their several states of receptivity permitted. In the Indian Vedas we find a God of *esse*, who comes into form, and creates worlds and the primitive inhabitants. After a time comes the fall of man. Then God comes as Avatar to save and redeem the race. Nine times has the Avatar appeared on earth, and his children are looking for his tenth and final coming. The story is as well told in the Vedas as in the New Testament. We find the same idea running its way through Egyptian, Roman and Greek mythology; and the same may be observed in the traditional histories of Mexico and Peru. God favors no especial people, but speaks to all in tones proportioned and modulated by their ability to comprehend and appreciate.

Mr. GOULD said: I agree with Dr. Orton that the religion of the heathen is not to be deprecated. Even the most crude and barbarous system will be found to contain something that is good and promising. It is true we do not find all we might desire, or that may be thought essential; if we did, then the religion of Christ would have no claims over other religions. Each system of religion is adapted to the condition of the people to whom it is given. Were we to exchange religions with the heathen, both parties would be losers. As it is, our religion is the best for us, and theirs is the best for them. Where but little is given, but little is expected; and it is a noticeable fact that with the increase of knowledge comes an increase of appetites, so that the nation having the most sins must necessarily have a religion with the most penalties.

Mr. T. C. BENNING said: All mythology is founded in Spiritualism. Before, however, we can determine the claims of any particular branch of mythical science, we must know its whole history. In considering the claims of Apollo, I know of no author who even assumed him to have been God in the absolute. He was only a god to such as could receive him. Man who is a progressive being, can never worship on a plane above his own development. Whenever man worships his highest conception in his best light, that worship is acceptable to God, whether he is imaged in the stone, the tree, the ox, or the man. But the claims of the stone are not so good as those of the man. Neither are the claims of Apollo so strong as those of the Jewish Jehovah. Look at the history of the followers of each. The worshippers of Apollo, or rather their descendants, are still in comparative darkness, while the nations who acknowledge Jehovah, have advanced in art, in science, and in all the appliances of a high state of civilization. The prominent position and the controlling influence which Christendom maintains in the affairs of the world, affords at least some evidence of the superior order of its inspirations.

Mr. LEVY understood the question to be in fact: To whom shall we pay homage—Jehovah or Apollo? He must confess that if the Mosaic account of the wars and bloodshed in Bible times were really dictated or controlled by Jehovah, he should be obliged to give the preference to Apollo, as no such unnatural doings were laid to his charge. It is not true that the advancement of the present age in art and science is due to the Jewish Jehovah. That being is little worshipped now. Jesus of Nazareth is the God of this age—an entirely different being from the Jewish God. Jesus came not to destroy, but to save. He was full of a healthful and life-giving magnetism, which he dispensed liberally on either hand among his followers. He spoke forth his beautiful thoughts, and all who heard were obliged to succumb to their magic

influence. Inspiration, whose source is love, will always have this effect.

Prof. WERT said: I think it is a mistake to assert that the ancients were so far behind us in a knowledge of the arts and sciences. I think in many branches they were our superiors, as in astronomy, for instance, which, it should be remembered, they were obliged to study without the aids which modern art has provided in the shape of the telescope and other optical instruments. The heathen was notorious for his suavity, kindness, and toleration. Any idol could be set up and worshiped in Rome. It remained for Christianity to become intolerant after it had attained power, and to dictate who should and who should not be worshiped as God.

Mr. PARNIX who entered the Hall while the last speaker was up, was called upon to give his views upon the question in debate. On hearing the question read, he remarked that he did not think the subject a debatable one. To discuss it, would be like an attempt to determine the agreement between a date and a locality, or settle the difference between the 1st of May and the foot of London Bridge.

Dr. GRAY said: To decide between the Greek and Hebrew as to which order of manifestations afforded the best representation of Deity, is not permitted in the present domain of evidence. An impartial consideration of the claims of each demands a Greek Bible as replete with historical facts as the Hebrew book, and even then our judgment would be determined by our own imperfect ideas of Deity. All our standards lie within the thought-world of man; and hence, if Deity should manifest himself, the means of criticism are not within our reach. The Greek idea of God was different from ours. They believed of their Gods as we believe of our Spirit-friends. Their Gods had once been men, and lived upon this earth, and only became deified when they passed into the Spirit-world. The Jewish idea was that Jehovah was from everlasting to everlasting. God. I like their idea the best, as it makes God the father of men. The Greek philosophers were mostly infidel to their own mythology, and many of them seem to have had a dim idea of the true Deity, as they frequently referred to the "older, the unapproachable, and the unpronounceable God." The myths of the ancient media were only the effects of the strainings after the true God, and once in a while each one would contrive to touch the hem of his garments.

Mr. GOULD said: This question was discussed eighteen centuries ago by able persons, and their testimony should be decisive. Paul said: What advantage has the Jew over the Gentile? Chiefly because unto them were committed the Oracles of God. The witnesses had the evidence of both claimants before them; the oracular sayings of the Pythoneses on one hand, and the inspirations of the prophets on the other. The results of each were to be seen in their midst, and surely their verdict should be deemed final.

Dr. GRAY could not agree with Mr. Gould. The long train of experiences running through the past centuries, is illumined by the light of science, which enables the present generation to form conclusions with greater accuracy than any previous age could have done. The light never shone so brightly as it does now. The intolerance, the bigotry, and the superstition of the old ages are vanishing before the bright intellectual unfoldings of the nineteenth century. Man now claims the right to think for himself and to determine whom he will worship, without presuming to dictate to the coming generations, or assenting to the authoritative assumptions of past worthies. A God is acknowledged who favors no especial race or faith at the expense of the rest, but in whose sight all men are nascent angels, equally dear to the paternal heart.

Mr. MILTON favored the claims of the Jewish God. The Jewish prophets exceeded the oracles in their manifestations. The full force of the divine inspirations of the prophets was manifest in the birth, life, death, and resurrection of Christ. When he arose from the grave, the Greeks accepted him as just meeting their wants as an Avatar. Their hopes were concentrated in him, and they were constrained to forsake their oracles and to follow the greater light. The believers in Jehovah have always been superior to other races. As their prophets have surpassed all others in the beauty, the force, and the truthfulness of their inspirations, so has their literature excelled in grandeur and sublimity that of other nations. Even in this age we have not equaled the light of the kings of Israel.

Mr. BENNING said: Wherever Christianity has found its way, heathenism has been compelled to hide its head, and to shrink into utter extinction. Before the close of the fifth century, paganism ceased to exist in the then civilized world. The amelioration of the condition of man has immediately followed the track of Christianity. Where God is most worshiped, liberty and social happiness are the most generally diffused. Modern Spiritualism, as it unfolds man's interior nature, and affords him a clearer and more definite view of the divine mind, must necessarily increase the happiness of the race, and lead to universal redemption from the gross and erroneous views which the ignorance and bigotry of past ages have thrown around the character of Jehovah.

Adjourned.

J. P. C.

Truth is many in one; error is one in many. Parts are many, and yet one; so is man many in one family—in one whole—in one God; but error findeth a habitation only in parts. Parts are wholes in themselves, but parts are not the whole of all things. Thus error never can exist in the whole of all things, but may in the parts. So man, being a part, may receive only a part, and that part, as related to his condition, may be good or ill, but not ill as forming a part of the whole of all things.—*C. Hammond, Medium.*

## REMARKABLE IMPRESSIONS.

DAYSVILLE, ILL.

BROTHER PARTRIDGE: As you have solicited communications from the friends of Spiritualism, I will offer a few facts in relation to myself, which I wish our opponents would account for and explain, if they are able, on other principles than Spirit-influx and impressions.

From my earliest childhood, I have been a very impressible individual; so much so, that while very young, hardly a day passed that I did not experience some indefinable something pressing upon my interior, giving me admonitions and reproofs; and frequently to my ear words, and occasionally whole sentences, were audibly addressed. As I grew older, these phenomena troubled me very much, and frequently I went to my mother, who was a Methodist and a devout Christian, and tried to explain to her my sensations; but it was a long time before I could make her comprehend what I meant. At length, while I was endeavoring to explain the matter to her with all the skill in language I was then master of, she said to me, "My dear little son, it is God speaking to you and telling you that you must be a good boy." She then got the Bible and read to me the story of little Samuel. I was so pleased with the story of Samuel, and so gratified that she had at last comprehended what I had so long, but in vain tried to make her understand, that the whole scene was indelibly impressed upon my memory. These impressions became more and more intensified as childhood and youth passed away, undergoing variations, ebbings and flowings, especially during my preparations for my present arduous profession, viz., the practice of medicine.

On entering upon my professional duties in the year 1842, I began to experience new, and to me then unaccountable, impressions. At first these new impressions were not very forcible, but they gradually gained strength until they became almost irresistible.

I will relate one instance among many others that I might mention. I select this one, because there were circumstances connected with it that made deep impressions upon me at the time. It was on a dark, cold and rainy night in the month of November, 1852, and in the State of Pennsylvania. I had retired to rest, and fallen asleep. A little past ten o'clock I awoke up suddenly, and found myself in a sort of shuddering or tremor. This soon passed away, and it was then impressed upon me that Mrs. G. was very sick, and that I must get up and go to Mrs. G.'s—distance of four miles—as soon as possible. I awoke my wife, and told her that I must go to Mr. G.'s immediately. "What for?" said she. "Mrs. G. is very sick," said I. "O, now, do lie down," said she, "it is only your imagination! If she is so very sick, they will send for you. I would not go out in the rain this dark night. It will make you sick." I composed myself again for sleep, and concluded to wait till morning. No sooner had I come to this resolution, than the most disagreeable and sickening sensation seized me, and I bounded from the bed, and dressed myself as soon as possible. All disagreeable sensations then left me, and as I hastened away, they were succeeded by an agreeable, calm and placid feeling. As I rode up to his house, Mr. G. had just come from the barn with his horse. "Doctor, is that you?" said he. "Yes," I replied. "God bless you, Doctor; I was just going for you. My wife is very sick, and unless she gets help soon, she can't live." I went into his house with my clothes all dripping, but I felt an inward warmth and placidity that more than compensated me for all the disagreeableness of the cold and rain from without.

Mrs. G. had been subject to sudden attacks of inflammatory rheumatism. It had at this time seized upon the bowels instead of the limbs, as it usually had done before. She was suffering the most intense agony, and her groans were very afflictive to those around her. She, however, got easy before morning, and in about two weeks she was able to be about the house. Some three months after this, Mrs. G. asked me how it happened that I came to see her on that dark and rainy night, without being sent for? "Why?" said I. "Because," said she, "the circumstances have dwelt upon my mind a good deal lately, and I thought I would ask you about it when I saw you again." I was not a Spiritualist at that time, but a total disbeliever in what it claimed to be, though I had witnessed some of the rapping and table-tipping exhibitions, which had become quite prevalent. I therefore told her that I did not know; that she might call it a Godsend, or anything else she chose.

These and like impressions continued to increase upon me,

and were a source of considerable perplexity. I sought for their solution in everything I thought would throw light upon the subject. I read everything I could find on the subject of mesmerism, clairvoyance, etc., but the solution was not there; or, if it was, I did not perceive it to my satisfaction. I re-entered the fields of general anatomy, physiology, chemistry, and other collateral branches, in order to discover, if possible some natural law that would solve all of the difficulties. I little thought, while doing this, that I was guided by an unseen intelligence, separate from my own mind. For I was determined not to yield implicit obedience to these impressions until I knew from whence they came, and the law that governed their action. During the same time, I watched with much interest and anxiety the different phases in which Spiritualism was presenting itself, such as rapping, tipping, writing, speaking and seeing mediums, etc., until I learned there were mediums for impressions. This last touched my case, and I began to think, if Spiritualism was true, I was a subject for Spirits to act upon. I began then seriously to investigate Spiritualism, and I am happy now to state that after much laborious reading and investigation, I have obtained that which, to my mind, is a satisfactory solution. It may seem strange to some of the friends of Spiritualism, after reading the foregoing, that it is not yet two years since I have been a firm and uncompromising believer in Spirit-intercourse; but such is the fact.

My mediumship, if such it can be called, is yet mostly impressional, though there have been some new developments of late. What it will ultimately arrive at, I know not, neither do I care, provided it alone becomes subservient to the cause of truth. I will only state farther, that I have a little daughter, now eleven years old, who has become, within a year past, a good trance-seeing and speaking medium. We have sweet communions with our spirit-friends, and our sittings are always commenced with devotional exercises. Can any one explain the above on any more rational principles than those I have at last arrived at? To the enemies of the cause, I will say: Try it, friends, and let us see what a fist you can make at it.

## CONDITIONS AND MANIFESTATIONS.

NEW YORK, March 28, 1858.

At the Conference at Dodworth's Hall on Sunday the 21st ult., the light of the philosophy of Spirit-intercourse was very much obscured, if not finally extinguished, by an elderly gentleman giving the "first and second lessons" of his experience. He stated that he had been recommended to go to J. B. Conklin as a reliable medium. He questioned if his first wife Hannah was present, his son William, or his brother Rufus. Among other amusing answers, all given in writing, he was told that his first wife Hannah died in consequence of a fall from a horse.

On concluding the witty account of his visit to Mr. Conklin, he said he believed it was not a humbug—not even worthy of that name; and invited any of the company to go with him to his residence, where he would introduce them to his first wife Hannah, and also stated where his son William was to be seen. The gentleman seemed quite to exult at the very adroit manner in which he refuted the belief of millions regarding futurity, and the beautiful and sublime reality of Spirit-intercourse.

Dr. Gray accounted for the apparently false statements, by advancing his theory that the gentleman's own mind had, by mesmeric influence, given the answers through the hand of J. B. Conklin. If this were so, why not account for every other case in the same way, and deny Spirit-intercourse altogether? Is there not another hypothesis quite as plausible, and founded on facts innumerable? If Spirit-existence and Spirit-intercourse be true, and if personal character is perpetuated beyond the grave, then no idiosyncrasy which ever existed on earth is wanting in the Spirit-world. Hence he who attempts to ridicule Spirit-existence or Spirit-intercourse, may rest assured that he will meet with his match, if not his master, in some Spirit disembodied, and will find himself in the position of the quizzer quizzed.

The gentleman also produced what he deemed evidence to disprove the Divine science of clairvoyance. After some desultory conversation, Mrs. French briefly but ably summed up, citing several well-attested facts of the truth of clairvoyance, to which she might have added her own discovery of stolen property in the Irving Hotel in Broadway some years ago, where she was a stranger to its inmates, by clairvoyance and Spirit-communion.

To persons who do not believe in the existence of Spirits, it is useless to refer to the pre-eminent clairvoyance and psychometry of Jesus of Nazareth, who said to Nathaniel, "When thou wast under the fig tree, I saw thee." He needed no autograph of Nathaniel placed on his brow to "discern" the Spirit, which he characterized as "an Israelite indeed in whom is no guile."

But we would appeal to the skeptic's own experience. Did you ever dream while your body was enjoying natural, sound, healthy sleep? Did you ever re-visit the happy scenes of childhood, wander on the banks of some well-known stream where some "sixty years since" you had sat with your fishing tackle, and intently watched the successive dips of your float while one of the finny tribe was caught on the baited hook? Aye, have you not been accompanied in such dreams by your very childhood's playmates, who, long since, have gone to the land, not of dreams, but of realities? In such cases your Spirit does not sleep, but visits clairvoyantly any spot on earth where its sympathies may not lead. But more; for special purposes you may be led by some Spirit, long since disembodied, to visit some spot—to reveal some secret to "the living age," for the benefit of society. In such a case the Spirit-guide would take special care to impress your memory with all the incidents, all the scenery which your own spirit saw in your spiritual journey; mark yell all the road you took, the parks, fields, fences and cottages; yea, the very well which for many years had been boarded up from the public eye. Why? Because it contained the murdered body of some pedlar whose disembodied Spirit led you in your own clairvoyant condition, while your body was asleep. This to me explains the "philosophy of dreams," and I do not know a better illustration than an exceedingly interesting narration on this subject in *Harper's Monthly*, No. 4 of first volume, entitled "The Old Well of Languedoc." I would earnestly entreat the doubting mind—the mind which can not realize the continual presence of guardian Spirits, yet believe in the "ministration of angels," to read that narration in "Harper," and if he can give a better solution of the mystery than what is given by the philosophy of Spirit-intercourse, or the Divine science of clairvoyance, I would like to see that solution.

Jesus of Nazareth was clairvoyant when at a distance which the human vision could not perceive; he saw Nathaniel "under the fig tree;" but he was psychometric, having "the gift" which Paul calls "discerning of Spirits," when he read his character. Again, when in the temptation he saw all the kingdoms of the world in a "moment of time," he was in the "superior condition"—clairvoyant in the highest degree; for matter does not obstruct vision or hearing in this state. But who, while inhabiting a "tabernacle of clay," has ever been developed to the plain of the "Man of Nazareth?" We know of none. . . . . D. B.

#### FACTS IN MEDIUMSHIP.

DELPHI, IND., March 24, 1858.

BROTHER PARTRIDGE:

Dear Sir—I am not in favor of puffs. Indeed I am decidedly opposed to heralding all that every medium can do, or has done, over the country; but when a person of peculiar, decided and more than ordinary merit and ability, is quietly and modestly passing through our country, absolutely avoiding either local or public notoriety, I deem it the duty of some friend to present them in a fairer light.

Very little has been said, or is known, about Samuel Collins, a medium for physical manifestations. He belongs to South Bend, Ind., and has been traveling a little more than three months. He visited us last week, and gave us three evenings. He allows the audience to select a committee of three or five, and they tie him with a rope (usually a clothes-line or bed-cord) in such a manner that they acknowledge to the audience that he can not get loose without help. If one hundred feet of cord is not sufficient, he tells them to use another entire bed-cord, or five of them if they wish. He is now carried and laid in a dark room, and the committee, after examining and seeing that all is right, guard the door until the signal is given to come in. He is then found entirely free from the rope, and it (the rope) usually rolled up into a tight ball, with each end in the center, and extremely hard to unravel. This occupies, according to conditions, from ten to fifty minutes.

He is now left in the room, with the rope, and the committee, again guarding the door, remain about as long as they did before. The signal calls, and they find him tied up, always quite as well, and sometimes a great deal better, secured than when

tied by themselves. He was tied here six times, each time differently, with his hands behind him, or one behind and one in front, or one to each side, it matters not. Frequently, as the committee just leave the room, after tying him, there is a loud clapping of hands. He is then examined, found secured as at first, hands tied apart, all being satisfied that he could not do it himself. We tied him down to the floor once, on his back, with his arms and feet extended, by a tightly-drawn cord, with knots and loops, to our satisfaction, and in just eight minutes he was loosened. In twelve minutes he was tied again, the arm ropes being tightly drawn, and the end, after being secured well around the wrist, was passed along and secured to the main cord, two feet from the ends of the fingers, making it impossible to be done by himself.

He is being developed also as a speaker, and we think he will make a good one. He is controlled sometimes by a Spirit with whom I was well acquainted eighteen years ago, in the form, he having changed fifteen years since. He was a good ventriloquist and slight-of-hand performer, and traveled from place to place, vending said powers for dimes. At this time I was quite a boy, and the village tavern, kept by my father, was the stopping-place for B—, where we became intimate, and where, for a few shillings, I purchased some of the peculiar feats of this magic performer. One he found extremely hard to teach me, and it was some time before I could master it, viz., tying the "love knot," and repeating a few particular *hocus-pocus* words, then blowing it loose.

To be short, Collins, the medium, came to my house, was influenced by B—, recognized me, told me where and when he knew me, and said, "Do you remember that I taught you to tie the 'love knot'?" then, calling for my handkerchief, he did the same thing over, words and all; then, passing to the corner of the room, he threw his voice, precisely as did B—, and quite as well, calling and talking with the same imaginary characters that had amused me eighteen years ago. Now Collins did not live in this part of the State as long ago as this, and was just four years old when it occurred. I was not thinking of any of B—'s tricks at the time; indeed, everything relating to them had nearly passed from my mind, until refreshed again by this interview. Mr. C. did not know that I was ever acquainted with B—, or had ever heard of him, and declares that he never knew or even heard of him until about six weeks since.

Collins is a bricklayer and plasterer by trade, an excellent young man, and is working for the cause. A Mr. Putman is traveling with him, lecturing and explaining; and I heartily recommend Spiritualists that want *knock-down* argument to back them up, to procure the services of Collins and Putman for three days, and the bees and drones in the old theological hive will hum and buzz for a month.

And now let me notice another noble friend in the field, of whom there is not half enough said—F. L. Wadsworth, a trance-speaker, from Portland, Me., now the second time with us. He is a beautiful and logical reasoner; he lets the audience choose his subjects, and answers questions by the hour, invites the clergy and courts to discussion, and has the happy faculty of having no faults, and of pleasing everybody. He is not after money, but to do good; not a theoretical but a practical Spiritualist. I am sure that no Spiritualist will regret that they employed him; on the contrary, they will want him again. He spends April in St. Louis, then goes back to Dayton, O.

Yours truly,

E. W. H. BECK, M. D.

#### QUESTIONS ANSWERED THROUGH MR. MANSFIELD.

FRANKLIN, N. H., March 13, 1858.

CHARLES PARTRIDGE, Esq.:

Dear Sir—Under date of October 6, 1857, I addressed a letter to a Spirit-child, containing the interrogations which follow:

How did you come to your death?  
Have you any brothers or sisters in the earth-life?  
Have you a brother in the Spirit-world?  
Do you ever come to your parents?  
Is your mother's health good?

The questions were simple, and the proper answer to each within my own knowledge, and were designed merely to elicit tests. I folded the sheet compactly, and applied the gluten brush to the edges all round, and the whole of one side; then inclosed it in a stout envelope, and sealing it up, I pressed it together until the envelope and outer portions of the letter

were one solid mass. I then applied sealing-wax, and stamped with my own private seal. Inclosing this, without any super-description, in another envelope, I addressed it to Mr. J. V. Mansfield, 3 Winter-street, Boston.

On the 14th of December, I received from the hand of Mr. Mansfield the letter I inclosed to him, containing the above questions. The letter was as perfect as when I sent it to him; neither the seal nor envelope had in any wise been meddled with, and I know it was utterly impossible that any one could have read the contents in their ordinary condition. Accompanying the letter was the following replies to my questions. I give them verbatim:

Ques. You ask me how I came to my death? Ans. By railroad accident.

Ques. Have I any brothers and sisters in the Spirit-world? Ans. I have a brother.

Ques. Do I ever come to my parents? Ans. I came once, and it seems to me I have remained ever since, so much am I with them.

Ques. Is my mother's health good? Ans. It is not. She is not long for earth, though she may live years before she comes to Spirit-land; yet the time will soon pass, and she will then be with me and brother.

Though there is a slight misapprehension with regard to the second question, the second reply answers correctly and substantially the second and third questions. This is within my own knowledge, and would also be known by many of your readers, if I were at liberty to give the name of the Spirit-child addressed. g.

#### SPEND MONEY ONLY FOR WHAT IS NEEDFUL

The following seems to come from a fountain of true Spiritualism. We like its spirit and earnestness, and hope others may be equally zealous in practical reform.

HARD TIMES IN IOWA.

VALLEY WASHINGTON COUNTY, IOWA.

FRIEND PARTRIDGE:

In the TELEGRAPH of March 13, I see a short article from M. S. J. Almackee Co., Iowa. It seems that he is not able, in these hard times, to renew his subscription to the TELEGRAPH, although he is one of the rich ones. We must acknowledge that we can not understand all this. True, money is very scarce out here. I am one of the poorer class, and yet I have had no occasion to stop any of my papers for lack of the needful to renew my subscription. I would respectfully ask brother M. S. J. whether he is not daily in the use of something that is of less importance than a good newspaper, to any nothing about the SPIRITUAL TELEGRAPH, which to me is something more than what I term a good newspaper? It is spiritual manna, and a good newspaper to boot.

It may be seen in the TELEGRAPH of September 5, 1857, under the heading, "Verdict against Spiritualism," that I have quit the use of tobacco, and more recently I have quit the use of tea and coffee. Those are cash commodities, and cost more in one year than several copies of our indispensable SPIRITUAL TELEGRAPH; and it must be conceded that tobacco, tea, and coffee are useless—yes, worse than useless. And yet I am acquainted with men who have stopped the last newspaper, though you may see them at the store weekly—one changing a quarter for a little of the filthy weed, another for a little tea, and another for coffee; and yet another for a box of patent pills, to derange and inflame the stomach and bowels, and still another for rum. But we suppose no Spiritualist is guilty of the latter charge. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not! Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55: 2. It seems to me that our real wants in this plentiful Iowa might be supplied, even in this money crisis, if we would obey the prophet's injunction.

We have a good supply of beef cattle in the West, and the merchants begin to come; so we will replenish our purses. FRANCIS NORTH.

#### TABLE LIFTING.

MR. EDITOR:

I attended a circle the other evening at Mr. Conklin's, where a table weighing nearly one hundred pounds was lifted clear from the floor over a foot high, and floated in the air as if it were on water, for several seconds, and then descended to the floor with as much ease and grace as if it were a thing of life. Nine persons were around the table, with all hands resting upon it. Previous to this performance, Mr. C. had written several communications backward, which had to be held up to the light to be read—giving tests by signing names. M.

NEW YORK, March 25, 1858.

Call no man evil; say not what thou wouldst deem offensive, if it were said of thee; and thy words will do thy neighbor good, and he will venerate thy counsel.—C. Hammond.

## Interesting Miscellany.

## THE SOWER.

BY JAMES B. LOWELL.

I saw a Sower walking slow  
Across the Earth from East to West;  
His hair was white as mountain snow,  
His head drooped forward on his breast.

With shriveled hands he flung his seed,  
Nor ever turned to look behind;  
Of sight or sound he took no heed;  
It seemed he was both deaf and blind.

His dim face showed no soul beneath,  
Yet in my heart I felt a stir,  
As if I looked upon the sheath  
That once had clasped Excalibur.

I heard, as still the seed he cast,  
How, crooning to himself, he sung—  
"I sow again the holy Past,  
The happy days when I was young."

"Then all was wheat without a tare,  
Then all was righteous, fair and true;  
And I am he whose thoughtful care  
Shall plant the Old World in the New."

"The fruitful germs I scatter free,  
With busy hand, while all men sleep;  
In Europe now, from sea to sea,  
The nations bless me as they reap."

Then I looked back along his path,  
And heard the clash of steel on steel.  
When man faced man in deadly wrath,  
While changed the tocsin's hurrying peal.

The sky with burning towns flared red,  
Nearer the noise of lightning rolled,  
And brother's blood by brothers shed,  
Crept curdling over pavements cold.

Then marked I how each germ of truth,  
Which through the dotard's fingers ran,  
Was mated with a dragon's tooth.  
Whence there sprung up an armed man.

I shouted, but he could not hear;  
Made signs, but these he could not see;  
And still, without a doubt or fear,  
Broadcast he scattered anarchy.

Long to my straining ears, the blast  
Brought faintly back the words he sung—  
"I sow again the holy Past,  
The happy days when I was young."

## A LEAF WORTH PRESERVING.

The Saxons first introduced archery in the time of Volturnus. It was dropped immediately after the conquest, but revived by the Crusaders, they having felt the effect of it from the Parthians. Bows and arrows as weapons of war were in use, with some cannon ball, as late as 1640. It is singular that all the statutes for the encouragement of archery were framed after the invention of gunpowder and firearms. Yew trees were encouraged in churchyards, for the making of bows in 1742. Hence their generality in churchyards in England at the present time.

Coats of arms came into vogue in the reign of Richard I. of England, and became hereditary in families in the year 1192. They took their rise from the knights painting their banners with different figures, to distinguish them in the crusades.

The first standing army of modern times was established by Charles VII. of France, in 1455. Previous to that time the King had depended on his nobles for contingents in the time of war. A standing army was established in England in 1638, by Charles I. but it was declared illegal, as well as the organization of the Royal Guards in 1379. The first permanent military band instituted in England, was the yeoman of the guards, established in 1486.

Guns were invented by Swartz, a German, about the year 1378, and were brought into use by the Venetians in 1382. Cannon were invented at an anterior period. They were first used at the battle of Cressy in 1345. In England they were first used at the siege of Berwick in 1405. It was not until 1544, however, that they were cast in England. They were used on board of ships by the Venetians in 1535, and were in use among the Turks about the same time. An artillery company was instituted in England for weekly exercise in the year 1610.

Insurance on ships were first practiced in the reign of Caesar, in the year 45. It was a general custom in Europe in 1194. Insurance offices were first established in London in 1667.

Astronomy was first studied by the Moors, and by them introduced into Europe in 1201. The rapid growth of astronomy dates from the time of Copernicus. Books of astronomy and geometry were destroyed, as infected with magic, in England, under the reign of Edward IV., in 1552.

Banks were first established by Lombard Jews in Italy. The name is derived from *banco* (bench), benches being erected in the market, for the exchange of money, etc. The first public bank was at Venice, in 1550. The bank of England was established in 1693. In 1699 its notes were at 20 per cent. discount.

The invention of bells is attributed to Polonius, Bishop of Nola, Campania, about the year 400. They were first introduced into churches as a defense against thunder and lightning. They were first put up in Croyland Abbey, Lincolnshire, in 945. In the eleventh century and later, it was the custom to baptize them in the churches before they were used. The curfew bell was established in 1073. It was rung at eight in the evening, when people were obliged to put out their fires and candles. The custom was abolished in 1100. Bellmen were appointed in 1556, to ring the bells and cry out, "Take care of your fire and candle—be charitable to the poor and pray for the dead!"

How many are aware of the word "boo!" used to frighten children with. It is a corruption of the word "Boh," the name of a fierce Gothic general, the son of Odin, the mention of whose name spread a panic among his enemies.

Book-keeping was first introduced into England from Italy by Peele in 1556. It was derived from a system of Algebra, published at Venice by Burgo.

Notaries public were first appointed by the fathers of the Christian

Church, to collect the acts and memoirs of martyrs in the first sanctuary.

The administration of the oath in civil cases is of high antiquity. See Exodus xlii. 10. Swearing in the Gospels was first used in 528. The oath was first administered in judicial proceedings in England by the Saxons, in 600. The words, "So help me God, and all saints," concluded an oath till the year 1550.

Signals to be used at sea were first contrived by James II., when Duke of York, in 1665. They were afterward improved upon by the French commander, Tourville, and by Admiral Balchen.

Raw silk is said to have been first made by a people of China, called Seras, 140 B. C. It was first brought from India in 275, and a pound of it at that time was worth a pound of gold. The manufacture of raw silk was introduced into Europe from India by some monks, in 550. Silk dresses were first worn in 1455. The eggs of the silk-worm were first brought to Europe in 527.

## A CURIOUS PHENOMENON.

Singular facts are on record of impressions made upon the mind of events transpiring at remote points, which have subsequently been found to correspond exactly with the real occurrence. Our philosophy of the mind is yet unable to account for such phenomena and it is possible we may never be able to explain them in this life, but of the facts themselves a candid man can have no doubt. The following we find in the *Christian Witness and Advocate*:

The elder Buckminster was settled at Portsmouth, N. H. During the latter part of his ministry, he suffered a severe attack of illness, which left him in a state of debility and mental depression. Both causes combined disabled him from attending to his public duties, and a journey was decided on, with a hope that a change of season and relaxation from professional occupations, would restore him to health and tranquillity of mind. He accordingly started with his wife for Saratoga during the spring of 1812. His son, the Rev. Joseph S. Buckminster, was at that time settled over the Brattle-street congregation. The father, had proceeded on his journey as far as Marlborough, Vt., when he encountered a severe thunder-storm, and seemed greatly agitated, by the conflict of the elements. While the tempest raged he sat in his chair, unable to rise, and poured out his soul in fervent prayer. At this very moment, while he was thus engaged in devotion, his son was dying in Boston, and he was himself totally ignorant of the fact. On the morrow he went to Reedsborough, where he passed the night. Awakening the next morning, he said to his wife:

"My son Joseph is dead!"  
Being expostulated with, and assured of the health of his son when last heard from, and told that he was dreaming, he replied calmly and decidedly:

"No, he is dead!"  
On that day he himself expired, having followed his son into the eternal world after the lapse of twenty-four hours. Here was a fact which no one present knew. They did not indeed believe it, but thought the invalid dreaming. It took place hundreds of miles away. He does not conjecture it, he does not speak doubtfully, but with the utmost certainty, as something which he knows. He says decidedly, as he might have done, had it been authentically told him by a person cognizant of the event, "My son Joseph is dead!" And it turns out to be so. This is strange. It shows the mind has sometimes a distinct knowledge of facts that are taking place far distant, as is certainly a very curious phenomenon. Such well-authenticated facts show that it is no new thing, but that it was witnessed long before the days of Spiritualism, and without a thought of that erroneous theory as an explanation.—*Advocate and Journal*.

A YOUNG GIRL IN A TRANCE FORTY-EIGHT HOURS.—About 11 o'clock last Thursday night, a young girl named Isabella Ellison, aged 19, residing in Washington-street, Poughkeepsie, while at the altar in a Methodist church, in that city, suddenly lifted up her hands, and fell backward, apparently a corpse. Several members of the church immediately ran to her assistance, and raised her up, when, to their horror, they found that her eyes were glazed and set, her features pale as marble, lips colorless, her feet and hands cold; and the spectators thought that they were gazing upon the features of a corpse. It was shortly discovered that she breathed, when she was conveyed to her residence, the preacher saying that she was in a trance, and when a member advised that medical assistance should be procured, the preacher objected, saying that Jesus Christ had thrown her into this mysterious state, and he will at his own time raise her to testify to his goodness. She remained in this state until Saturday evening, excepting a slight incident which occurred on Friday afternoon, when she suddenly lifted up her hand and made three or four efforts to clutch at something, when the arm, fell back over the headboard of the bed. Two or three of the women who were in the house attempted to replace the arm upon the bed, but were unable to bend or move it. On Saturday evening, a number of the members were in the house singing her favorite hymn, when she suddenly lifted up her hands, and cried out, "Glory, hallelujah!" She then turned to one of her friends, and calling her by name, said, "Repent! repent! Oh, if you had seen what I have, you would not live another moment in your sins, but would pray to God to have mercy upon you. I have been in heaven; heaven is a tree; it is lit up with the glory of God, and around the throne were thousands of angels singing sweetly, and praising the King of Heaven. Jesus came past and spoke to me. I saw also the great gulf, and could scarcely see the bottom of it." On Friday night, a number of Christians were in the house, singing and praying all night. She was very weak when she awoke from the trance, but was strong enough to attend church yesterday morning. This wonderful case was witnessed by scores in Poughkeepsie, and considerable excitement is caused thereby in that city.—*N. Y. Tribune*.

POTATOES.—Mr. George Shoecraft, of White Pigeon, St. Jo. county, planted last season three hundred and twenty acres of potatoes, and raised about 40,000 bushels. Up to the 1st of December he had sent to Chicago 10,000 bushels, and some 15,000 bushels to New York. During the severe cold weather in November, about 1,000 barrels were switched off on the New York and Erie Railroad, and being exposed to the cold were badly frost-bitten. When they reached New York they were refused by the owner, and were finally sold at auction by the Railroad company for five shillings per barrel. Those previously shipped to New York brought the owner an average price of three dollars per barrel. They were all designed for the Chicago market, but the price was too low to realize a remunerative price. The crop of potatoes in that section being large and good, they sold late in the season for ten to twelve shillings a barrel. In Iowa the crop was very large, and more than sufficient to supply any Eastern demand. Mr. Shoecraft has lost none of his potatoes by the rot, and its appearance is only occasionally observed by producers in that section. Mr. Shoecraft was formerly a resident of Penfield, Monroe county, N. Y. He uses the plow in cultivating and digging his potatoes, and makes it a profitable business to raise them.—*Branch County Republican*.

## USEFUL RECIPES.

PUMPKIN BATTER.—Wash the pumpkins clean, take out the seeds, and scrape the inside out with a strong iron spoon. Boil till soft, and rub through a coarse sieve. When strained, put into a kettle and boil slowly all day. Put in a large handful of salt. When nearly done, add a pint of molasses, or a pound of brown sugar to each gallon of pumpkin. Before it is quite done add allspice, cinnamon, ginger and nutmeg, one or all, as you may fancy. Put it into jars when done—large ones are best. Tie it up tightly, and it will keep till April or May in a cool place, if you recalc it when spring comes in. It is a good sauce for table use, and is always ready for pies, with the usual addition of eggs and milk. It is much less trouble and far better than "dried pumpkin."

ARTIFICIAL MARBLE.—Soak in a solution of alum a quantity of plaster of Paris. Bake it in an oven, and grind it to a powder. When wanted, mix it with water to about the consistency of plaster. It sets into an exceedingly hard composition, and takes a high polish. It may be mixed with various colored minerals or ochres to represent the various marbles.

No doubt this composition might be used to fill cavities in marble. To RESTORE LIVEN THAT HAS LONG BEEN STAINED.—Rub the stains on each side with wet brown soap; mix some starch to a thick paste with cold water, and spread it over the soaped places; then expose the linen to the air. If the stains do not disappear in three or four days, rub off the mixture and repeat the process with fresh soap and starch.

DOES ONE'S STYLE OF WALKING INDICATE HIS CHARACTER.—Professor Fowler says that those whose motions are awkward, yet easy, possess much efficiency and and positiveness of character, yet lack polish; and just in proportion as they become refined in mind will their mode of carriage be correspondingly improved. A short and quick step indicates a brisk and active, but rather contracted mind, whereas, those who take long steps, generally have long heads; yet, if their steps are slow, they will make comparatively little progress, while those whose step is long and quick, will accomplish proportionately much, and pass most of their competitors on the highway of life. Their heads and plans, too, will partake of the same far-reaching character evinced in their carriage. Those who sluf or drag it, heel, drag and draw in everything; while those who walk with a springing, bounding step, abound in a mental snap and spring. Those whose walk is mincing, affected, and artificial, rarely, if ever, accomplish much; while those who walk carelessly, that is, naturally, are just what they appear to be, and put on nothing for outside show. Those who, in walking, roll from side to side, lack directness of character, and side every way, according to circumstances; whereas, those who take a bee line—that is, whose body moves neither to the right or left, but straight forward—have a corresponding directness of purpose and oneness of character; those also who teeter up and down when they walk, rising an inch or two every step, will have many corresponding up and downs in life, because of their irregularity of character and feelings. Those, too, who make a great ad in walking, will make much needless parade in everything else, and hence spend a great amount of useless steam in all they undertake, yet accomplish little; whereas, those who walk easily, or expend little strength walking, will accomplish great results with a little strength, both mentally and physically. In short, every individual has his own peculiar mode of moving, which exactly accords with his mental character; so that, so far as you can see such modes, you can decipher such outline of character.

TRIUMPH OF MIND OVER MATTER.—Dr. Elder, in his interesting biography of Dr. Kane, relates the following: "He once asked him, after his return from his last Arctic expedition, 'for the best proved instance that he knew of the soul's power over the body—an instance that might push the hard-baked philosophy of materialism to the consciousness of its own idiocy.' He paused a moment, and then said with a spring: 'The soul can lift the body out of its boots, sir. When our captain was dying—I say dying, I have seen scurvy enough to know—very old scar in his body was a running ulcer. If conscience festers under its wounds, correspondingly, hell is not hard to understand. I never saw a case so bad that either lived or died. Men die of it usually long before they are so ill as he was. There are troubles abroad—there might be mutiny. So soon as the breath was out of his body we might be at each other's throats. I felt that he owed even the repose of dying to the service. I went down to his bunk and shouted in his ear, 'Mutiny, captain, mutiny!' He heard the complaint, ordered punishment, and from that hour convalesced. Keep that man awake with danger, and he wouldn't die of anything until his duty was done."

CHURCH AND STATE.—The good people of Putnam county, Tenn., are contemplating a practical union of Church and State, as announced in the following item in the *Crookville Times*: "We are pleased to learn that an arrangement is made to complete the new Methodist Church in this place, so far as to be able to hold the ensuing session of the Circuit Court in it. This is very important for the interests of our county." The Nashville *Banner* says that a friend who practices somewhat in that region pronounces this a deep laid scheme to get the lawyers of that circuit inside of a church, all other means having failed. He anticipates a very indignant set of gentlemen when the scheme is discovered.

THE WAY OF THE WORLD.—First Boy: "Say, Bill, then you're getting a dollar a week now." Second Boy: "Well, you might know that by seein' all the fellers come soapin' around me, that wouldn't a noticed me when I was poor."

ON GENDER.—Punch slanderously says: "The sun is called masculine from its sustaining and supporting the moon, and finding her wherewith to shine away as she does of a night, and from his being obliged to keep such a family of stars. The moon is feminine because she is married to the State; and Time is masculine because he is trifled with by the ladies."

THE PROPRIETOR OF A FORGE, not remarkable for correctness of language, but who, by honest industry, had realized a comfortable independence, being called upon at a social meeting for a toast, gave, "Success to Forgery!"

USE OF BREAD.—"What is the chief use of bread?" asked an examiner at a recent school examination. "The chief use of bread," answered the arch, apparently astonished at the simplicity of the inquiry, "the chief use of bread is to spread butter and treacle upon."

MANKIND should learn temperance from the moon; the fuller she gets the smaller her horns become.

CHILDREN, like oats, are seldom thrashed before they are cradled.



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